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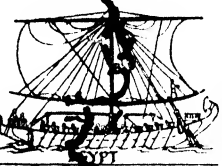
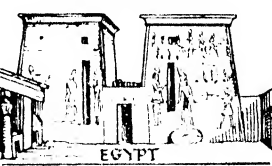


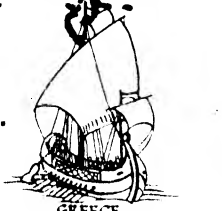



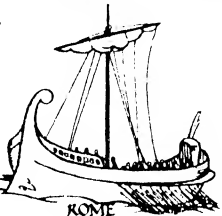
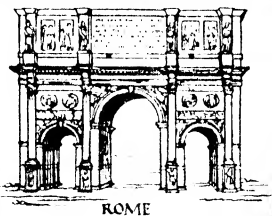


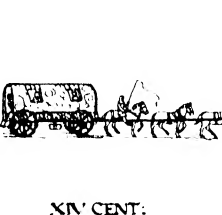
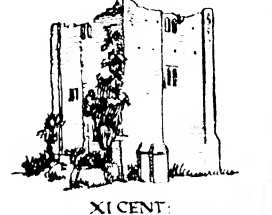
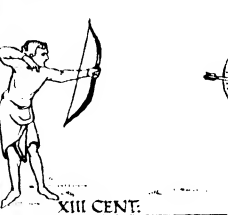

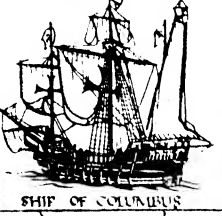
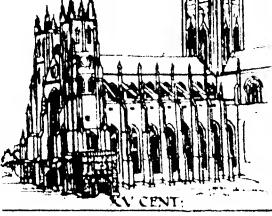
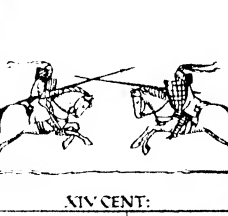

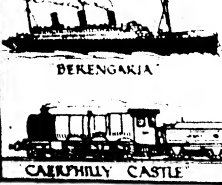

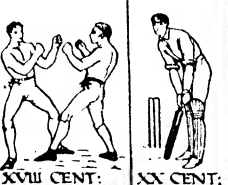

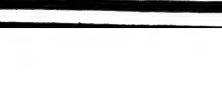


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The later years of the Greatness of
the River Civilisations.

THE CLASSICAL PERIOD. The days of
the Greatness of Greece and Rome.

The Middle Ages.

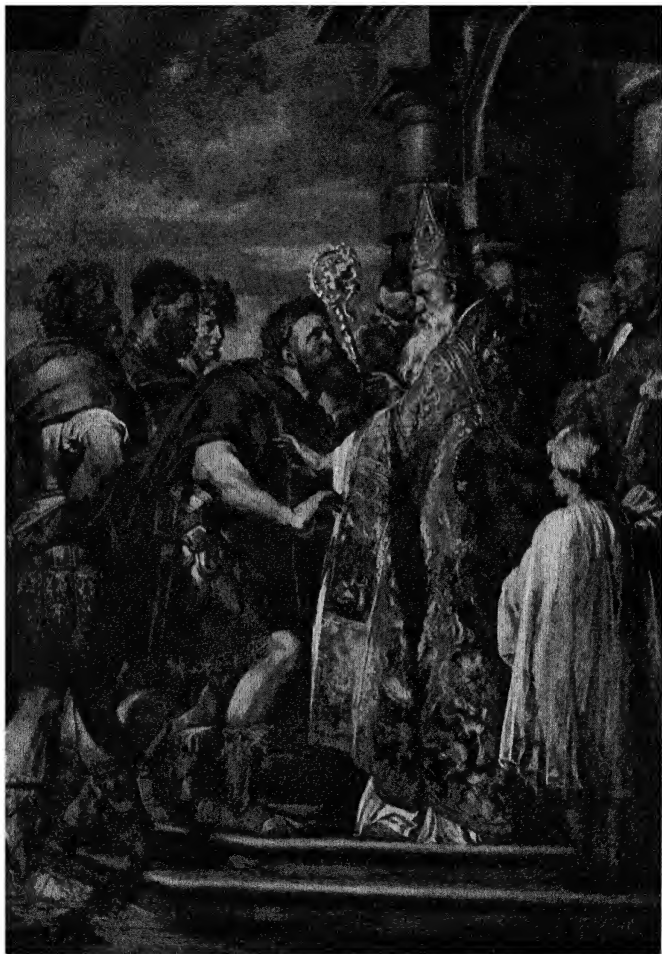
The Modern World.

STORIES OF WORLD HISTORY



F. W. TICKNER

STORIES OF WORLD HISTORY



AMBROSE, BISHOP OF MILAN, REFUSES THEODOSIUS THE GOTH ADMISSION TO HIS CATHEDRAL.

Theodosius had caused the massacre of 7000 people of Salonica, and Ambrose refused to admit him into a Christian church until he repented. From a painting by Rubens. (P. 180.)

STORIES OF WORLD HISTORY

BY

F. W. TICKNER, D.LIT., B.Sc. (ECON.).

AUTHOR OF "OUTLINES OF BRITISH HISTORY," "A SOCIAL AND INDUSTRIAL
HISTORY OF ENGLAND," "EUROPE SINCE 1789," ETC.

WITH 75 ILLUSTRATIONS, TIME CHART AND MAP

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CONTENTS

THE EARLY AGES

CHAPTER	PAGE
I. TO THE READER	I
II. THE DAYS BEFORE HISTORY	8
III. THE PEOPLE OF THE RIVER VALLEYS	20

THE CLASSICAL PERIOD

IV. THE GREATNESS THAT WAS GREECE.	30
V. THE PHŒNICIANS AND CARTHAGINIANS	45
VI. THE ROMANS	48
VII. THE ROMAN EMPIRE	58
VIII. SOME NOBLE TEACHERS	67
IX. THE COMING OF THE BARBARIANS	83

THE MIDDLE AGES

X. THE FRANKS AND CHARLEMAGNE	89
XI. MUHAMMAD	97
XII. THE STRUGGLE BETWEEN POPE AND EMPEROR	105
XIII. THE FEUDAL NOBLES. CHIVALRY AND THE CRUSADES	120
XIV. CHRISTENDOM AND THE CHURCH	129
XV. THE TOWNS AND THEIR TRADE	140
XVI. ASIA IN THE MIDDLE AGES	149
XVII. THE GROWTH OF THE EUROPEAN NATIONS	161

THE MODERN WORLD

CHAPTER	PAGE
XVIII. THE RENAISSANCE	170
XIX. THE REFORMATION.	181
XX. THE POWER OF SPAIN	187
XXI. LOUIS XIV. AND THE SUPREMACY OF FRANCE .	195
XXII. EMPIRE BUILDING	204
XXIII. NAPOLEON	215
XXIV. THE NINETEENTH CENTURY: RESULTS OF THE REVOLUTIONARY MOVEMENT	228
XXV. THE NINETEENTH CENTURY: INDUSTRIAL AND COMMERCIAL REVOLUTION	237
XXVI. NEW WORLDS	245
XXVII. ASIA IN THE NINETEENTH CENTURY . . .	257
XXVIII. THE WORLD SINCE 1871.	264

LIST OF ILLUSTRATIONS

	PAGE
AMBROSE, BISHOP OF MILAN, REFUSES THEODOSIUS THE GOTH ADMISSION INTO HIS CATHEDRAL	<i>Frontispiece</i>
THE CAUCASIAN OR WHITE PEOPLE. A PERSIAN	2
A CHINAMAN. A MEMBER OF THE MONGOLIAN FAMILY	4
THE NEGRO OR BLACK PEOPLE. A SOUTH AFRICAN NEGRO	6
SOME TOOLS AND WEAPONS USED BY EARLY MAN	12
A LAKE DWELLING	16
HIEROGLYPHIC WRITING	23
DOLLS FOR EGYPTIAN CHILDREN	24
TOYS USED BY EGYPTIAN CHILDREN LONG AGO.	25
PHARAOH RECEIVING TRIBUTE FROM ASIATIC ENVOYS	26
CUNEIFORM OR WEDGE-SHAPED WRITING	28
COLOSSAL ASSYRIAN WINGED BULL	29
HOMER	32
PERICLES	37
ALEXANDER THE GREAT	39
THE ACROPOLIS AT ATHENS	41
SOCRATES	43
A PHENICIAN.	47
JUNO'S SACRED GEESSE SAVE ROME	50
A ROMAN FOOT-SOLDIER	56
A ROMAN CENTURION	57
A MEETING OF THE ROMAN SENATE	61
A ROMAN CHARIOT RACE	63
SOME ROMAN WRITING MATERIALS	65
GAUTAMA BUDDHA	71
CONFUCIUS	76
CHRIST'S TRANSFIGURATION	81
BATTLE BETWEEN ROMANS AND BARBARIANS	85
CHARLEMAGNE DEDICATES HIS CATHEDRAL TO THE VIRGIN.	94
AN ARAB	98
PILGRIMS AT MECCA	101
MUHAMMAD	102
A VIKING DRAGON SHIP	106
DIVISION OF SPIRITUAL AND TEMPORAL POWER	111
THE PENITENCE OF BARBAROSSA	118

	PAGE
CRUSADERS ON THE MARCH	124
A CRUSADING EXPEDITION	127
ST. FRANCIS AND THE BIRDS	134
ST. THOMAS AQUINAS, THE ANGELIC DOCTOR	138
THE PALACE OF THE PRIORS, OR COMMUNAL PALACE, PERUGIA	143
THE BURGOMASTER OF ANTWERP WELCOMING THE SHIP CAPTAINS	147
A MONGOL ENCAMPMENT	150
AN ATTACK OF THE TARTARS	151
TIMUR, OR TAMERLANE	155
AKBAR THE GREAT	157
THE TAJ MAHAL, AGRA	158
THE ENTRY OF JEANNE D'ARC INTO ORLEANS	165
THE MOORS SURRENDER GRANADA	169
THE CATHEDRAL OF ST. PETER, ROME	176
ERASMUS	178
GALILEO'S RECANTATION	179
MARTIN LUTHER	183
JOHN CALVIN	184
IGNATIUS LOYOLA	186
QUEEN ISABELLA PLEDGES HER JEWELS TO GET MONEY FOR THE EXPEDITION OF COLUMBUS	189
PIZARRO CAPTURING THE INCA OF PERU	191
LOUIS XIV, "LE GRAND MONARQUE"	198
VERSAILLES. INTERIOR OF THE CHAPEL	202
THE ENGLISH FACTORY AT SURAT	207
BRITISH COLONISTS IN AMERICA. THANKSGIVING OF THE PILGRIM FATHERS	209
THE TENNIS COURT, VERSAILLES	221
NAPOLEON DISTRIBUTING STANDARDS TO HIS TROOPS	225
PRINCE METTERNICH	231
VISCOUNT CASTLEREAGH, MARQUESS OF LONDONDERRY	232
AN EARLY AMERICAN TRAIN	239
MODERN INDUSTRIALISM	243
MODERN CANADA	249
IN WESTERN CANADA. VANCOUVER AND BURRARD INLET	251
AUSTRALIAN SHEEP READY FOR SHEARING	252
A STREET SCENE IN AUSTRALIA	253
IN NEW ZEALAND	255
A MAIN STREET IN HONG KONG	259
AT KÔBE IN JAPAN	261
THE OLD AND THE NEW IN INDIA	263
DROPPING THE PILOT	267

STORIES OF WORLD HISTORY

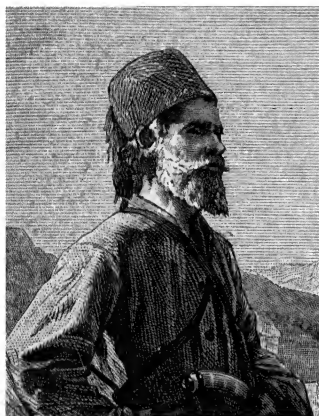
CHAPTER I

TO THE READER

FOR almost countless centuries men and women have been living and doing upon the earth. We have written records of things done in Egypt more than four thousand years ago, and for many thousands of years earlier than that, man was living and working and suffering upon the earth. And we are the result and product of these people of the past. We have grown out of these generations of men and women dead and gone. What we think and what we do are the results of their thoughts and their actions. This little book is an attempt to tell in simple fashion something of the lives and actions of some of the people who have lived upon the earth, so far as we can get to know it.

The story of the life and work of these people is a story of change. Throughout the ages changes have continually been taking place which have had their effect

upon our life and work. Changes are taking place now in the world, whose effect we cannot know ourselves, but their effects will be known to those who come after us. Who can say at present what effect the last Great War will have upon the lives of future men and women



By permission of Hodder and Stoughton.

THE CAUCASIAN OR WHITE PEOPLE.
A PERSIAN.

Note his straight nose, oval face and beard. Compare with the yellow man on page 4, the Negro on p. 6, and the dark-white Semite Arab on p. 98.

throughout the world! And there never has been a time in the story of mankind when these changes have not been taking place. They have always been shaping people's lives for better or for worse; they have always been having their effect upon the lives of succeeding generations.

What a great difference there is between the simple life of Abraham or Jacob as we read it in the Old Testament and the complex life of to-day! How different is modern India with its roads and railways and irrigation

works from the India of even a few hundred years ago! How great a change has come over the Chinese and Japanese in the last hundred years! Whatever would the people who lived in England in the days of Alfred the Great, or even of Queen Elizabeth, think of the huge smoky London of to-day, or of the Black Country, or

of the great manufacturing districts of South Lancashire, and the West Riding of Yorkshire!

Writers of history books try to tell us something about these changes and the results that have followed them; and it is hoped that this book will enable readers to learn something about the changes that have taken place in man's surroundings, and actions, and thoughts, and desires; perhaps also they will be able to find out some ways in which the doings of the past have had their share in making the present what it is to-day.

But we must always be careful to remember that though the changes we are reading about are going on constantly and continuously, the people who are living at the time of the change probably do not notice that any change is taking place at all. It is only when we can look back over a distance of time that we can see how great a change has taken place. At first, too, the changes come very, very slowly indeed. It is only as man gains greater knowledge and greater experience that changes can come more quickly; and even at their quickest these changes are usually only slow.

Yet though the changes are constantly taking place, it does help very much in reading history to divide the story up into definite parts or stages, each with its own particular character, and to give to each stage its own particular name. Thus we speak of the earliest times, when man was using flint tools and weapons, as the *Stone Age*; the time when bronze was used for this purpose as the *Bronze Age*; the days of the greatness

of Greece and Rome as the *Classical Period*; and so on. Perhaps the best way to realise these periods is to draw a chart to represent them; and so this has been done at



Photo by Baptist Missionary Society.

**A CHINAMAN. A MEMBER OF THE
MONGOLIAN FAMILY.**

Note his characteristic eyes and pronounced cheek bones, and compare with the Caucasian on p. 2 and the Negro, on p. 6. Compare also with other Mongolians on pp. 130 and 261.

the beginning of the book. If you will examine the chart carefully, you will be able to learn the names given to some of these periods and see the order in which they occurred. But remember always that these names are used only for convenience, and that there really was no break between the different periods such as the lines might suggest. The people living at the close of the Middle Ages were in very much the same state as the people living

at the beginning of the period we have called the Modern World, and were not so conscious as we are of the changes taking place around them, which are described in some of the chapters of this book. On the other hand,

there was a great difference in the life and work of the people at the close of the Middle Ages from what it had been at the commencement of that period, for changes had been taking place for about a thousand years; and so some persons would make the Middle Ages come to an end about the year 1300. So one period never turns at once into another period, but only by degrees; the change is taking place by steps and never all at once. If we can keep this idea well in mind, we shall find our divisions will help us very much when we wish to refer to one or other of the periods we have named in this way.

Another division or classification that will help us in writing about the world's history is the division of mankind into separate families or groups according to certain differences of skin colour, form and colour of hair, shape of skull, general build of body, and so on. As different sets of people settled down in different places under different conditions of climate and surroundings, and began to live in different ways, some with one kind of food, some with another, some obeying one set of rules, others another, they began to change somewhat into different varieties, which could be distinguished from one another. They may, indeed, have been different in many ways from the very beginning. These differences have led observers, then, to classify mankind into separate families, so as to be able to talk more easily about them. But observers are by no means agreed as to how many families there are, or as to how exactly they should be grouped; and indeed grouping is not very

easy, because these families have become very mixed as time has gone on, and there is a great deal of variety even in the members of any one group. But we can separate them out into four useful groups. First of all

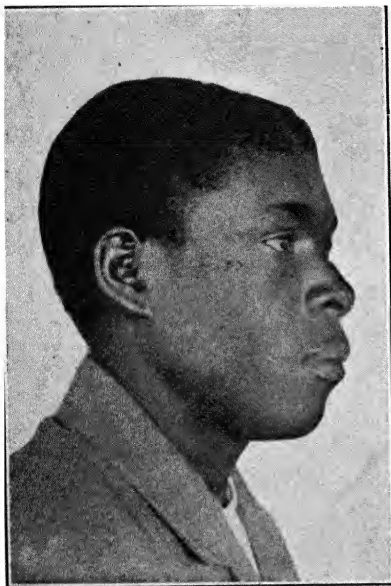


Photo by W. H. Barker.

THE NEGRO OR BLACK PEOPLE. A
SOUTH AFRICAN NEGRO.

Note his thick lips and dark curly hair. Compare with the white man on p. 2, the yellow man on p. 4, and the Semite on p. 98.

there are a set of people with white or light-brown skins, fair or dark wavy hair, and usually tall and slim bodies. These have been called the *white* family or the *Caucasian* family. They live in Europe, India, Persia, Arabia, and along the African coast of the Mediterranean Sea. Sometimes this family is divided into two sections: the fair whites, who include the people of northern Europe, and are generally white-skinned, fair-haired, and tall; and the dark whites or Mediterranean family, who

have dark skins and black hair, and are not so tall. The Semitic group of people, Assyrians, Phœnicians, Jews, and Arabs, of whom we are going to hear a good deal in the early pages of this book, belong to this family.

The members of another family, the *yellow* or *Mon-golian* family, live in Asia and America. They are yellow-skinned, have narrow almond-shaped eyes, straight black hair, and short thick-set bodies. In Africa is the *Negro* or *black* family, with black skin, thick lips, and very dark and curly hair; in Australasia and parts of the East Indies is another black family, the *Australoids*, with black skins, frizzy hair, and short, thick bodies.

Another way of classifying the people of the earth which has also been much used has been to try to group them according to the languages they speak. All those whose languages have similar root words, and similar grammatical forms, are said to belong to one language family, because these root words and grammatical forms seem to have had a common origin. Thus almost all the Europeans, the Persians, and the Hindus seem to have derived their language from a common source, and their group of languages is called the Indo-European or Aryan family of languages, and the people are said to be of Aryan origin. Similarly the Semitic people form another important language group. In the same way the Chinese, Burmese, and Siamese form another group; the Lapps, Finns, Magyars, Turks, Mongols, and Manchus make still another; and so on. All these divisions are helpful, but they have to be used with care.

Finally, when you are reading this book, always have your atlas by your side, and refer to it as you read. Try now, for example, to locate on a map of the world the areas occupied by these different families of mankind,

and by the different language groups, and in all your reading refer constantly to the map as you go along. The atlas is one of the greatest helps you can have in pursuing this question of world history.

CHAPTER II

THE DAYS BEFORE HISTORY

THOSE persons who have tried to find out about the beginnings of the globe on which we live tell us that millions of years ago this earth was a ball of flaming gases revolving around the sun, and very much too hot to contain any of the kinds of life which now exist upon it. As time went on the earth cooled down, land and water began to appear, and at length came forms of life. These living things were very lowly and simple, probably soft jelly-like substances floating in the water. Then came shellfish, crabs, and worms, and then at length fishes, the first animals with backbones. Then followed amphibious forms whose first stages of life were passed in the water, and their later stages on the land; then reptiles living the whole of their lives on the land; then birds with wings and feathers; then mammals of different kinds and among them the ancestor of man. These changes occupied an almost countless number of years, and at intervals in these many years there were periods of intense cold when life was almost blotted out. In those years, too, there existed many

forms of life that are no longer found upon the earth. Among the forms that are past and gone, were many huge 'reptilian animals, monsters whose big bones are found buried in the rocks. But all these large animals had disappeared, and smaller ones had taken their places, long before the ancestor of man appeared.

The mammal, from whose descendants man was to come, had probably lived for a long time on the ground, and had developed in a way that was different from that of the other animals around him. The apes, for example, are forest animals, and are therefore most at home in the trees. Man is not really at home in the trees, he finds tree-climbing rather difficult; nor is he very fond of the water, which suggests that his ancestors had not been water animals for quite a long period. But he was at home on the land, and in time he managed to get into an upright position, perhaps because he was often grasping at the branches above him, and so at length he was able to stand and walk fairly upright. At an early period, too, he was feeding himself with his hands, and was soon using those hands also in many different ways, learning to throw stones or, at any rate, to drop them on something, perhaps able also to use a piece of wood as a sort of club. This use of his hands in so many different ways helped also to develop his brain, and so helped him to become much more intelligent than the other animals. He developed also by very slow degrees many more forms of speech than they did. But above all, his erect position caused many changes in his body; he

had to eat more frequently, his face changed in shape, he was able to move his head around, and so in many different ways he became more and more human. •

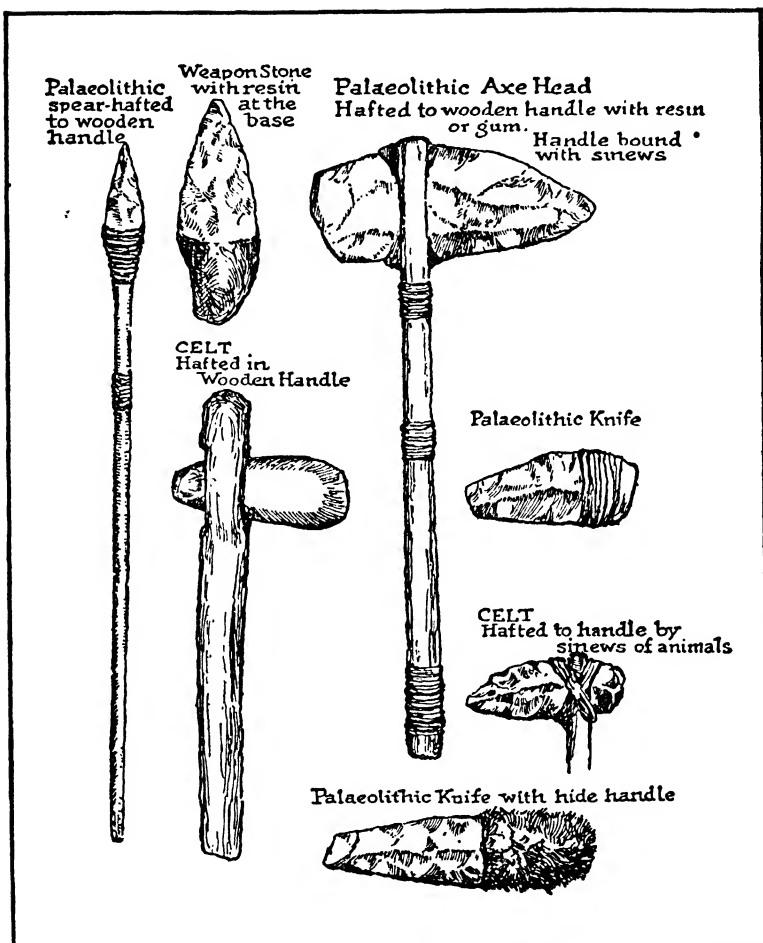
Two of the things that helped very much in this development were the carefulness of the mother for her young, and her readiness to sacrifice herself for them in various ways if necessary; and the ability of a set of these early human beings to join together in a group to get food or protection for themselves.

So in this way, but very slowly and painfully, he became a human being. His search for food forced him to live very much on the ground, though he took refuge in the trees when it was necessary to escape from danger, and perhaps had his dwelling there, as many people in the islands of the Malay Archipelago do to this day. He learned a good deal also from experience as time went on. The climate became colder and wetter, and his body became covered with protecting hairs of a reddish-brown colour, the remains of which are to be found on our bodies now. He learned to use skins as clothing, and to take refuge in caves against the cold. But by the time he had thus become a cave man, many thousands of years had passed. We know very little about these early ancestors of ours, but the remains of some of them have been found buried in the earth, together with the remains of some of their tools and food and other refuse, and from these their life-history can be understood; while there are savage races on the earth to-day who still do many of the things that these

early men did, use very much the same tools, and live very much in the same way as they lived, and so by a study of their habits and ways we can learn a great deal about the habits and ways of these early ancestors of ours.

The first evidences of them come with their earliest tools. They existed probably as many as 50,000 or more years ago; too far away in time for you and me to have any idea of what that distance in time really means. It is less than 500 years since Columbus discovered America; Muhammad was born about 1,350 years ago; it is nearly 2,000 years since Jesus walked with His disciples in Galilee; but it is very many times that period of time since the cave man and his wife and children lived upon the earth. The continents were then very different in shape from what they now are; and the climate, too, was different, being hotter in summer and colder in winter than it now is. The animals living at the time were the reindeer, musk-ox, ibex, arctic fox, and arctic hare; while earlier man had had to face the rhinoceros, hippopotamus, and sabre-toothed tiger; or the mammoth and cave bear and cave lion.

Most of the cave man's time was spent in hunting for food, and some of his tools were weapons made for this particular purpose; but he also made other tools for use in his daily life. These first tools were made of wood, but in time man discovered that stone could be used for this purpose, and that flint stone was best of all because it could be thinned down by chipping flakes from it. The first stone tools were made to hold in the hand; the



From Kummer's "First Days of Man."

SOME TOOLS AND WEAPONS USED BY EARLY MAN.

Most of these are examples of the early stone age period, but one Celt is later than the others. How can you tell this?

time soon came when they were shaped for throwing or slinging, or for fastening to the ends of pieces of wood, as arrow-tips or axe-heads. Other tools were used for cutting, scraping, and boring, and so on.

Long before this, man had learned to use fire. At first, no doubt, he had fled from the lightning flash as an evil thing, which destroyed the forest and all living things within it. But at length he was pleased with the warmth he got from some burning wood, and so he took some to his cave, and kept it burning night and day. He discovered a way of getting fire from the sparks that fell from the flint he struck by letting them fall on some dead leaves, or he produced the necessary heat by whirling a stick in a piece of wood. Thus he found out that he could make fire for himself. Then he could cook his food, and fire proved useful in many other ways—such, for example, as burning out the inside of a log and so making it into a boat, or for making pottery.

So he progressed, though very slowly: for he had no one to help him. Each separate step forward cost much trouble and labour. But the steps came. He learned the use of the bow; the use of the slinging stick, by means of which he could throw his stone-tipped arrows much farther than from his hand alone; the first ideas of music, and even ability to draw and model. For among the remains of these early people are wonderful drawings of bulls and reindeer, still to be seen on the roofs and walls of the caves in which they dwelt, while others fashioned shapes in clay, or cut them out in bone and ivory.

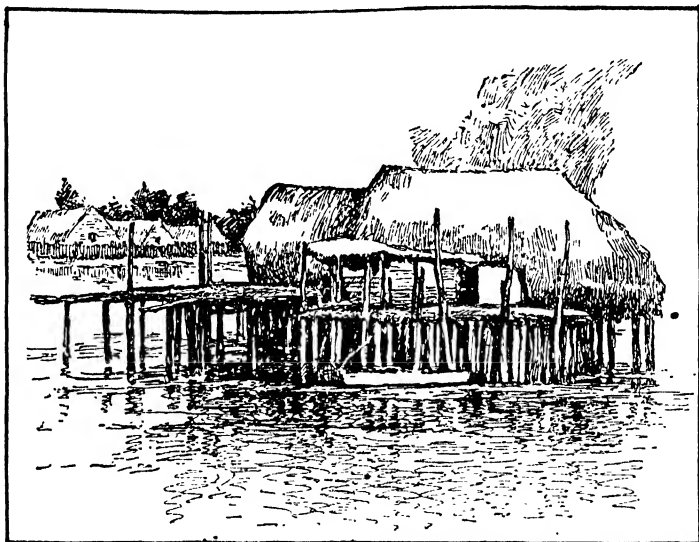
About the time these clever artistic workers were doing their best work, there began that change of climate which gave our world very much the same conditions of weather that it has had ever since. The regions in which we live became what we call a Temperate Zone of climate, and instead of the broad treeless plains over which the cave man had roamed, there began to grow forests and undergrowth which soon covered the land. The animals the people had hunted were used to a colder kind of climate, and so they either disappeared or went farther north to get the climate they wanted: we can still find some of these reindeer and other animals in the Arctic regions. Their places were soon taken by the animals which exist in temperate countries to-day.

Hence as time went on, these early men began to be left without the animals they depended upon for food: and so they had to follow the animals northwards in pursuit of their food. Also this food was becoming scarcer so that they had to spend all their time in trying to get it, and could not trouble about the drawings and carvings they had made when they were settled in the caves. Of course these changes covered a long period of time; but at length things began to get steadily better for mankind. The animals upon which they depended increased in number: and new peoples too came northward from regions farther south or south-east, bringing with them better tools and better ideas, too, of many kinds, which they taught to the northern people with whom they now mixed.

All these new ideas made succeeding improvements easier and changes began to be more rapid. It was much easier for a man to improve upon a tool or weapon than it had been for a man to invent the weapon at first. Experience teaches, and man was learning very much in different ways from what we may perhaps think of as lucky accidents. Pottery was now being made, for example, and the first baked vessel may have come from placing a clay-covered wicker basket over the fire without any idea that the fire would harden the clay and bring about a very desirable result. Animals, too, were being tamed, or domesticated, as we should say; the first one was no doubt the dog, perhaps taken home as a plaything when the mother had been killed for food, but proving, as he grew up, a faithful and useful companion and servant. Soon, then, we can imagine early man controlling flocks of different kinds of domestic animals, and finding in them useful sources of food and clothing. So also there came the beginnings of agriculture; and soon these people were making rude agricultural implements, and sowing and reaping scanty crops of wheat and millet and other grains. At first, no doubt, fresh patches of land were sown with corn each year. The quality was poor and the amount of the crop was small, but it was the beginning of wonderful things for mankind: above all, the beginnings of a more settled life. For the agriculturalist must remain near the crop he has sown: while the hunter must roam the forest and follow his prey wherever it goes:

and the owner of flocks and herds must always be moving on to fresh fields and pastures new.

And the farmer not only watches his crops, he tries also to improve them, and so he reaches better and better results. He becomes a better builder, too, and his home



From Kummer's "First Days of Knowledge."

A LAKE DWELLING.

Think over the method of building these houses. Why were they built on the lake border? Notice the dugout boat by the side of the piles.

is something more substantial than the tent of skin which the wandering (or nomadic) pastoral people use. Some, no doubt, still lived in caves, which were good places of safety; others made huts by digging holes in the ground and covering them with branches of trees, and stones,

and clods of earth; others, for greater protection, drove piles of wood into the shallow borders of lakes, and on these built a platform on which to erect their houses and barns; as people still do in some parts of the world to-day.

It is evident that man was getting on: his weapons show this, for they are much more perfect in form and finish, though they are still made of stone; and he knew now how to sharpen them with a whetstone and finish them off with a smooth polished surface.

He was thinking, too, about very many things: and as his powers of speech slowly improved he was able to exchange thoughts with his friends and companions. Now that he was living in settled companies or tribes, some form of government, too, was necessary: and the serious question of death was always with him. So there came wonder and questions about the meaning of life, and forms of religious belief and religious rites and ceremonies began to develop: often perhaps in connection with the question of burial and the future life, for the careful burial of the dead came at least 50,000 years ago.

These more settled dwellers began, too, to leave behind them much more permanent remains, in the shape of large stone tombs. These tombs, of which there are plenty still remaining in England and France, show us that close at hand there was a town, in which some tribe lived. These first towns were defended by walls of earth around them, with a strong fence of wood on top of the wall of earth. Evidently men had now joined

together in some form of government; evidently, too, they fought one another, for their homes have to be fortified. The great stone circles, such as Stonehenge, were probably great burial-places belonging to this period; and the dead were remembered and honoured by festivals near their burial-places, at which there were contests of many kinds. We shall meet with these great contests again at a later stage in world history.

So man went on changing and improving as the years went by. But when he had reached the stage we have now described, he had done practically all he could with the means at his disposal. Until the spur of some new discovery should drive him on, he had to stay very much at the stage of civilisation which he had now reached: just as so many races at later times in the world's history have done the same. But with him the spur did come: and it came in the shape of the discovery of metals, the beginning of the Age of Bronze.

The people who lived around the eastern shores of the Mediterranean had learned how to make tools and weapons of bronze long before the inhabitants of northern Europe did. We do not know how the discovery was made. Probably copper alone was first used, discovered perhaps through the lucky lighting of a fire on rock rich in copper ore, or the building of a fire inside a rough framework of stone, which was rich in copper ore. But copper bends, and cannot be given so sharp an edge as can bronze, which is a mixture of copper and tin. So bronze came into use and was cast into shapes similar

to those formerly used for making stone implements. Finally, as improvements came, the bronze tools were made hollow where this was an advantage, as for example for fixing on handles, and so on. With bronze tools it was much easier to clear away the forest and work the land, and so further progress was made. Many articles of household use were made of this metal; pottery was greatly improved in shape and decoration; bronze, jet, amber, copper, and glass were used for making bracelets, brooches, pins, rings, necklaces, and other articles of adornment. Combs were used; clothing was made from leather and from woven flax; in all these ways man was becoming more civilised.

Trade, too, started on a small scale, in the form of barter or direct exchange, where one person changes something he has in plenty for something else he has not got and wishes to have. There is plenty of proof that even in our own backward Europe trade went along certain definite trade-routes; in other countries trade had become very important, and it is to these countries we must turn now to see what was happening there.

CHAPTER III

THE PEOPLE OF THE RIVER VALLEYS

SO long as early man was a wanderer, moving from place to place, first of all in the hunt for food and clothing, next in the search for food for his flocks and herds, he could make but little progress in the arts of civilisation. When man is on the march he keeps by him only those things that are necessary or can easily be carried from place to place. But when he finds a settled resting-place, he begins to build and to collect around him many things that would have been thought luxuries when he was on the march. It is the settled people, and not the nomadic or wandering people, who have great stocks of goods and other possessions.

While man was more or less of a wanderer he lived on the grassy uplands where there was plenty of food for his flocks and herds. He kept away from the river valleys, because they were wooded or because of the great danger of floods. But when he became an agriculturalist the uplands were of little use to him: he had to go down into the river valleys, and especially into those valleys that were not covered with trees. So that among the places where mankind settled down to live the life of a tiller of the soil were the districts in the warm temperate regions which are watered by rivers. Heat and moisture favour the growth of crops; heat makes the need of food and clothing small; and thus there is ease

and leisure for other things. Hence it was in the river valleys that mankind began to get beyond the stage of wandering tribal life. Tribes of men settled in these valleys, and soon increased in number; living side by side in societies, they soon developed new forms of government. Having time to think, they began to be more interested in questions of the present and the future; of the sun and the stars; of creation, and of all the mysteries of life and death. Find on the map the river valleys of the Nile, the Euphrates and the Tigris, the Ganges, and the Hoang-Ho; these are some of the river valleys in which civilised communities began to form.

We do not know exactly how or when the civilisation of the Nile valley began. A few feet of black mud carried down yearly by the river in its flood period, which lasts from June to December, made it possible in many places for three harvests to be grown in each year, and this made a large population possible. The hunters became agriculturalists, and as greater and greater crops were required, extended the area under cultivation by means of irrigation, raising the water from the river bed to the tops of the highest banks, and then distributing it by a system of canals.

Year by year the river rose and fell, bringing the means of life to the people along its banks. No wonder they looked upon the river as a god, and said the overflow was due to the tears of Isis weeping for her murdered husband Osiris. So also the earth, the sky, and above all the sun, the source of heat, were gods to them. Indeed

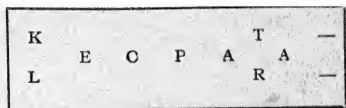
the sun appears as a god in many forms. Osiris is the setting sun, slain each night by Typhoon or Set, the god of darkness, but restored to life by Isis the moon, and avenged by his son Horus, the rising sun, and so on. In time there came to be quite a large number of gods and goddesses, and great and magnificent temple homes were built for them, whose ruins still remain to show us what mighty builders the Egyptians were. The deities were often represented with human bodies and the heads of animals; and many animals were looked upon as sacred too. Huge sphinxes were made, for the sphinx was the emblem of the sun-god Ra; and colossal statues of their gods and rulers were made also.

The Egyptians did not think that death was the end. They thought that the soul existed after it left the body, and would continue to exist so long as the body could be kept from decay. Hence they took very great pains to preserve the body after death. They embalmed it carefully, and turned it into a mummy, and then placed it in a tomb with furniture, and food, and many other things that would be useful in the next world. It is obvious that these people were thinking very carefully about the problems of life and death, and of the future state.

The most remarkable of these tombs are the Pyramids. These were royal tombs, built by the rulers or Pharaohs during their own lifetime. The largest of them, the pyramid of Khufu or Cheops, covers an area of about thirteen acres. It was built about the year 4000 B.C.

At a later time tombs were made in the solid rock, and covered with drawings and writings, from which we can learn a great deal about the daily life of the people: the labourers and the craftsmen at their work; the soldiers at their drill; the priests in their temples; the kings in their palaces; each and all in the manner in which they lived. From such sources we have been able to learn about the history of the Egyptian people.

One of the greatest steps forward made by the Egyptians was the invention of a form of writing. The people



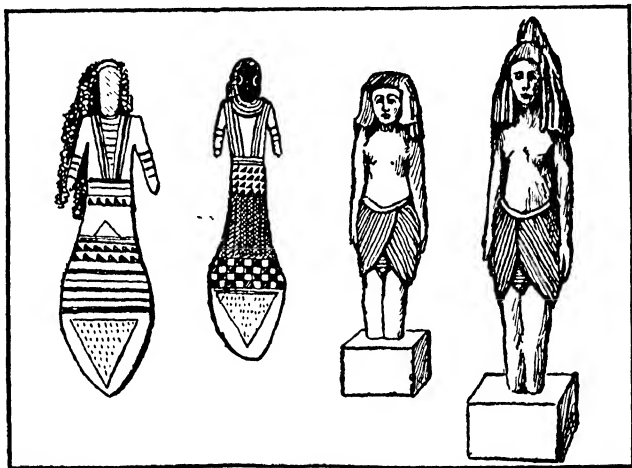
HIEROGLYPHIC WRITING.

Each symbol stands for a letter; e.g. the lion stands for L; the eagle (Akhoom) for A; the mouth (Ro) for R, and so on. The marks after the second eagle show that this is a woman's name.

of the Bronze Age in northern Europe, at a much later date than this, had to commit all things to memory that they wished to remember; but in Egypt as many as five thousand years ago these things could be handed on from age to age by means of written forms. Much of their writing has come down to us. At first they used a sort of picture writing, which we call hieroglyphics. In it a picture is drawn to stand for the first sound in the name the picture represents. For example, we might draw a dog to stand for the sound of the "d" with which "dog" begins. But as time went on they changed

this for a form of writing which used simple shapes or letters to stand for the sounds.

The Egyptians thought that their ruler or Pharaoh was the son of Ra, the sun-god: and they looked upon him also as a god. The Pharaoh was all-powerful and absolute, with full control of life and death. Next to



From Kummer's "First Days of Knowledge."

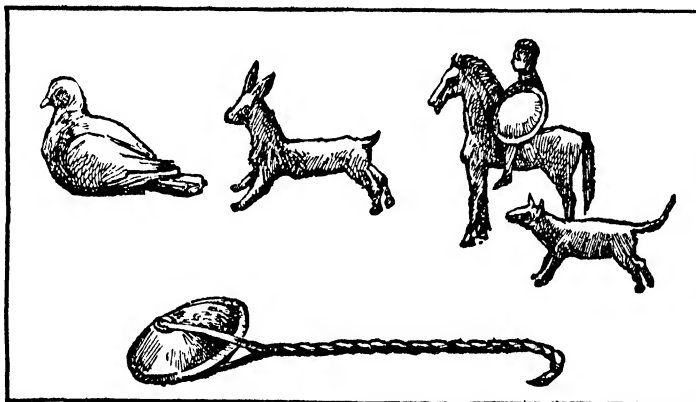
DOLLS FOR EGYPTIAN CHILDREN.

These were made with wood, clay, stone, or metal. Compare with the toys on p. 25.

him were the priest, who also had great power, and the warriors, who were pledged to obey their king in all things. There were also many merchants and traders and craftsmen, who were joined together in guilds or associations, according to the work they did. Trade became very important in Egypt: goods were carried as far as Mesopotamia, and the caravan route went along the Jordan valley, the land where Joseph and his brethren

lived, and Solomon and David and other kings ruled over the Jews. The Jews were conquered at times by the Egyptians or by the Assyrians of Mesopotamia.

The scribes, too, were very important in Egypt, because they could keep accounts. They were employed not only in the service of the government, but also by



From Kummer's "First Days of Knowledge."

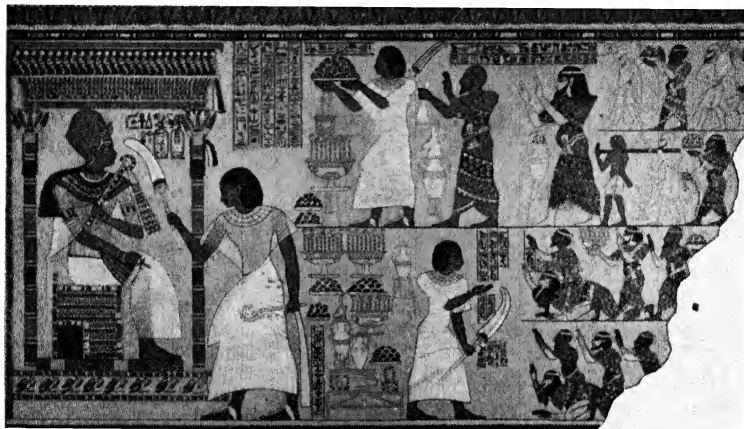
TOYS USED BY EGYPTIAN CHILDREN LONG AGO.

Compare with the dolls on p. 24. Children still enjoy playing with toy figures of animals, and babies' rattles are still made very much like the one in the picture.

the richer tradesmen and farmers. Accounts and other records were written on pieces of a dried reed called the papyrus, a name from which our word "paper" comes. We still have in our museums Egyptian documents written on pieces of papyrus.

The common people were treated as serfs, and were forced to work for the Pharaohs when required; the Pyramids and temples were the result of this forced labour. When they were doing this work they were

paid by gifts of rice for food, and linen for clothing. This is payment in kind, for we have not yet come to the use of money, though weights of silver were being used as payments in trading affairs. Severe taskmasters were placed over them, and their life was not an easy or



From Breasted's "Egypt."

PHARAOH RECEIVING TRIBUTE FROM ASIATIC ENVOYS.

Distinguish the Egyptian ruler and officials from the Semitic Asiatics. Notice the contrast between the white dresses of the Egyptians and the ornate robes of the Semites. Compare picture on p. 47. The scene is taken from the wall of a tomb at Thebes. The original is beautifully coloured.

pleasant one. Sometimes they tried to "strike" against their hard conditions.

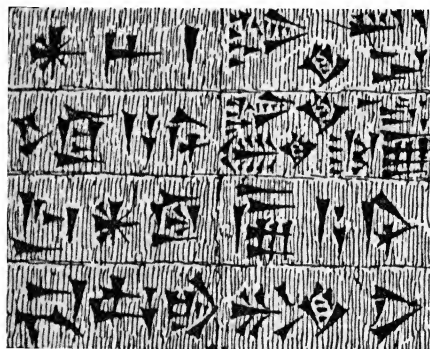
Even before the people were making all these changes in Egypt, another set of people had begun to settle in Mesopotamia, the land between and around the rivers Euphrates and Tigris. Here again the rivers gave abundant water, irrigation canals also were dug, and there were abundant crops. But in regions such as these

it might well happen that as time went on the people lost some of their vigour and strength through living more easily: and then the nomadic tribes of the uplands would swoop down upon them and rob them, and perhaps at last conquer them and become rulers over them. The valley of the Nile was well protected by desert on both sides, and so safe from invasion for a long time. Yet we know from the records of Egypt that from about 2000 B.C. to 1500 B.C. the Egyptians were ruled by kings of Semitic descent who are called the "Shepherd" kings. In Mesopotamia, which had no such protection, we get different peoples conquering the country as time goes on.

At a very early period a set of people, whom we call the Sumerians, had settled near the mouth of the Euphrates and Tigris. They had found out how to plough and sow, how to drain and irrigate the land; and had also invented a form of picture-writing. Then Semitic tribes came into the region. They settled at first in the north in a district known as Akkad, but at last they conquered the Sumerians and formed an empire under a ruler named Sargon. But though they were the conquerors, these less-civilised Semites adopted the better civilisation of the Sumerians, and used their method of writing and their system of laws.

Other waves of Semitic invaders followed in the course of time. The first made the small town of Babylon their headquarters; and we still have a copy of the code of laws framed by one of their kings, named Hammurabi, who lived nearly 4,000 years ago.. Next

came the fierce and cruel Assyrians, who were above all things a race of clever warriors. The story of their empire is a story of conquest and plunder. One cause of their success was the use of the horse and the war chariot. Their capital was at Nineveh. Some of their kings, such as Sennacherib, and Assurbanipal (the Greek Sardanapalus) are famous in story. Then the Chaldeans



CUNEIFORM OR WEDGE-SHAPED WRITING.

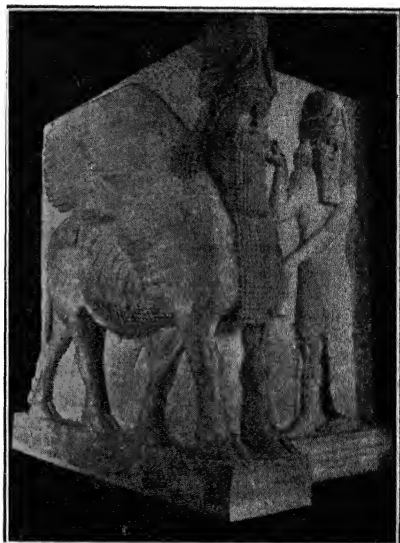
This brick was found on the spot where Uruk, the first capital of Akkad, once stood. It tells that the King of the Akkads built a temple to the goddess Beltis.

gained control, and Babylon was once more the capital, and, in the days of Nebuchadnezzar, became one of the wonders of the world. But like the people that had gone before them, the Chaldeans also were overcome, this time by their neighbours, the hardy Persian shepherds of

the plateau of Irania, who had already conquered the kingdom of the Medes.

The Assyrio-Chaldean civilisation depended for its great wealth on war and commerce. The people were excellent craftsmen and there was much trade with the surrounding people. The land could support a huge population, because of the skill of the people in agriculture. Surveying was an important art with them; for

they were exact in their methods, and were the first people to use mathematics, not only for this purpose, but also for astronomy and astrology. Living on a vast plain in a country with a clear, rainless atmosphere, it was only natural that they should be interested in the sun, moon, and stars. Indeed, their gods were supposed to live in one or other of the members of the solar system; the great god of Babylon, Marduk, had his home in Jupiter, Ishtar, goddess of love and war, lived in Venus. They worshipped many gods, sometimes with cruel sacrifices and ceremonies; for their gods were jealous gods, who were gods only of the tribe to which they belonged. They believed also in evil spirits, or demons, whose evil influences had to be averted by magicians and magic arts.



From the British Museum.

COLOSSAL ASSYRIAN WINGED BULL.

This human-headed winged bull and the genius or mythical being beside it once stood at the entrance to the palace of Sargon, King of Assyria (722-705 B.C.). It was supposed to afford protection from evil spirits. Notice the beards on bull and figure, they are typical of the Assyrians. The bull has been carved from a solid block of stone. Why has it five legs?

The Sumerian form of picture-writing changed in time to what is called cuneiform, or wedge-shaped

writing; because the letters were made by wedge-shaped marks. This was due to the fact that they used clay as a material on which to keep records. The clay of this region would take and keep a good impression, and baking left the impression unhurt. Hence their records are generally on clay bricks and cylinders. A large number of them have been found by modern excavators, and prove that they must have had large libraries.

Clay bricks were also the material of which many of their buildings were formed; for stone and wood were scarce. But stone slabs were used for facing the outsides of the most important buildings, such as the great palaces of the kings. These palaces were often very richly decorated with marble and cedar wood; and also with glazed tiles, for they were clever makers and colourers of these. Slaves captured in war were set to work to make the bricks for their large buildings. It is because so many of the buildings were built of brick, that their great cities are now nothing but immense mounds of sand; which have recently been excavated with wonderful results.

CHAPTER IV

THE GREATNESS THAT WAS GREECE

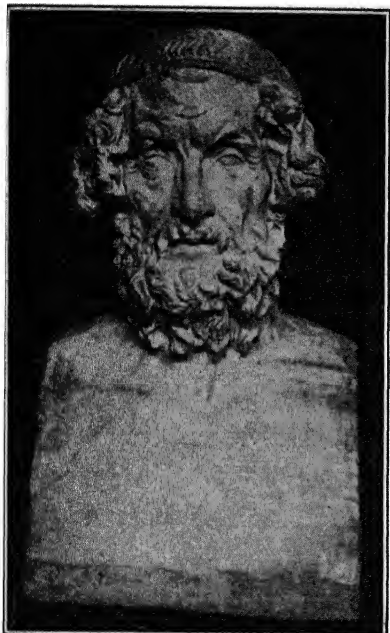
SO far as our story has gone we have been thinking chiefly of groups of people who belong to the Semitic branch of the great white family. Now we come to another branch of this great family; and this

branch whose fortunes we are about to follow will lead us from the river valleys to the inland seas, and first of all to the Mediterranean. It will also take us from Africa and Asia to Europe.

For while these great masses of people of whom we have been reading were busy with their wars and their great building enterprises, with their lords of life and death and their serfs and slaves, there was growing up somewhere north of the Caspian Sea—or elsewhere possibly, for we are not quite sure where—a strong and hardy race of people, of the Aryan branch of the great Caucasian family, who were in the end to cover nearly the whole of Europe, and parts of Asia too. Hindus, Persians, Greeks, Romans, French, English, Scotch, Irish, Germans, Scandinavians—all these and others too are members of this great family; and their ancestors wandered over Europe or Asia and settled down in different parts of it at different times.

Probably one of the first Aryan groups to get into Europe was a set of men and women who wandered into what we now call the Balkan Peninsula. They came in different groups at different times, but finally all called themselves the Hellenes; though nowadays we call them the Greeks, and shall use this name here for convenience. The first Greeks were probably still using stone weapons when they entered the peninsula, but they were bold and hardy, and were able to subdue the people they found in the land. These older inhabitants, whom the Greeks called the Pelasgians, were more civilised than the Greek in-

vaders. They had advanced beyond the Stone Age to the Bronze Age: and were living in strongly fortified cities, with palaces and treasuries full of rich articles of



From a bust in the British Museum.
HOMER.

One of the world's greatest epic poets. Among the poems that have been ascribed to him, are the *Iliad*, the famous story of the siege of Troy, and the *Odyssey*, the story of the wanderings of Ulysses.

many kinds. This older civilisation had probably come northward from the island of Crete to the mainland. There had been a great and wonderful civilisation in Crete; the civilisation of King Minos, of whose labyrinth you have no doubt heard in the story of Theseus and the Minotaur.

The first great wave of invaders from the north fought with Agamemnon and Achilles against Troy, and took it about the year 1184 B.C. Other sets of invaders followed, and the older civilisation, which we often call Mycenæan, because Mycenæ

was one of its greatest centres on the mainland, came to an end. It had learned much from Crete, and had improved its position as Crete declined. After these, about the year 800 B.C. came the

Greeks of the Classical Age, whose story we know quite well.

These Greeks formed States which were very different from those of which we have been reading. Instead of uniting together in one great dominion, they formed separate communities each grouped round a great city: and each city State was free to choose whatever form of government it desired. The nature of the country helped this separation, for the Balkan peninsula consists of a series of narrow river valleys separated from one another by mountain ranges. The connecting link between the States was the sea. Some of the most important of the city States were Sparta, Athens, Corinth, and Thebes. The Spartans were governed by two kings, and remained a warlike, conservative, stern, agricultural race. The Athenians had at first kings ruling by means of the nobility only; then tyrants or absolute rulers, not tyrants in our sense of the word; and then thirdly, a republic and a democracy, that is, a form of government in which all the free inhabitants had a share. Each succeeding change of government arose because the people were dissatisfied with the existing kind.

The States were jealous of one another's power, and were often at war with one another; but there were certain things which bound them together, and marked them out as one people, in spite of their quarrels. First of all they were of one religion, and this helped to unite them, for they met together at their religious festivals; they consulted the same oracles, and they worshipped

the same deities. No doubt all the readers of this book know something of their great god Zeus, the father of the gods, and Hera, his wife; of Ares, the god of war; of Dionysos, the god of wine, and many other gods and goddesses who lived on Mount Olympus, and watched over the lives of the Greeks. There was also the bond of language, for though the different States had different dialects they could easily understand one another, and their language was different from that of the "barbarian" people round about them. Their religious festivals included games and contests in which members of many States took part. The most famous contests were the Olympic Games. These were held every four years at Olympia in Elis, and the contests included foot-racing, all kinds of gymnastic exercises, and chariot races. In time, too, literary contests of various kinds were added. To win the victory in any event was a very great honour indeed, and each State supported its candidates and paid great honours to its victors. They also had to unite to resist invaders who sought to conquer them.

The Greeks were a trading race, with woollen cloths and olive oil and many other things to sell, and wheat to buy for food for the people in their cities: and their trading enterprises took them along the coasts of the Mediterranean Sea. This made them colonisers, and starting with the opposite coast of Asia Minor they planted colonies along the Mediterranean coasts and on the islands from the Black Sea to Marseilles. The coasts

of Sicily and south Italy were dotted with their colonies, they were also established at various places along the north African coast, and their traders visited Egypt regularly.

It was through their colonies in Asia Minor that invasion came. When the Persians had conquered the great Assyrian empire their King Darius marched his army of Persians, Assyrians, and other conquered races, westward through Asia Minor, and subdued all the Greek cities there. The Greeks in Europe sent help to their relatives in Asia Minor and by about the year 500 B.C. Darius was ready to invade Europe, to punish them for helping his foes. He crossed over with a mighty army, but was beaten by the Athenians at Marathon, 490 B.C. Nine years later his son Xerxes brought another great army into Europe: and Leonidas and his famous band of Spartans all died at Thermopylæ while trying to hold it back. Xerxes then marched on and destroyed Athens, but the Athenian sailors won a glorious naval victory at Salamis, 480 B.C., and after a few more defeats the Persian army went home, and the Greeks had saved Europe from the despotic rulers of the East.

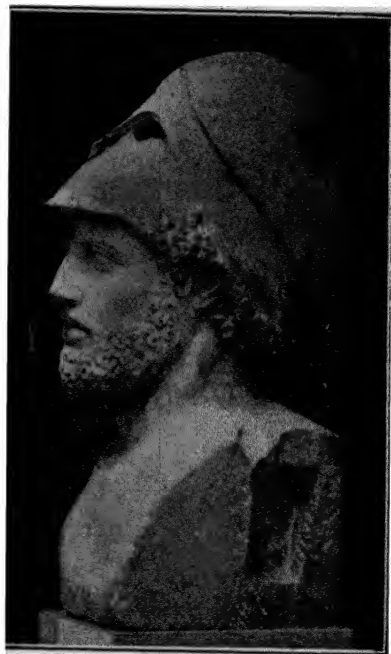
After this, however, these Greek States became jealous of one another, and now that the fear of invasion had passed away, they quarrelled bitterly; the chief opponents being Sparta, the chief of the land cities, and Athens, the leader of the maritime states. The Spartans remained conservative, agricultural, frugal, and warlike: they brought up their boys in strict discipline and train-

ing, taking them away from their parents at an early age, and making them live together sternly and plainly. The Athenians, on the other hand, were democratic, commercial, and enterprising. In the end, because of this division and strife among the Greeks, another invader was able to conquer them, and their greatness passed away.

But before these dark days came, the Greeks, and especially the Athenians, had done many wonderful things, and had built up a new form of civilisation, which was very different from the civilisations of Assyria and Egypt. Many of the thoughts and ideas of this Greek civilisation remain in the world to this day, and are still in use: and it is from the Greeks that the people of Europe still draw many of their highest ideals and aspirations. The world could not possibly be what it is to-day if these Greeks had not existed.

The city State is by far the best of States for developing the idea of freedom and service in government; and Athens was the greatest of these Greek city States. It was after she had got rid of her kings and tyrants and had become a republic that she became great. In the year 480 B.C. one of her leaders Themistocles had done a great deal to make sure that the Persians were defeated; and the victory at Salamis caused Athens to be looked upon by the island States as their leader. Money was collected every year to provide means for defence against the Persians, if they should come again; and it was with this money that the Athenians rebuilt their city and beautified

it, for the Persians did not come again. The controller of affairs at Athens in the days of her greatness was Pericles. He was the chief officer in the State from 449 to 429 B.C. Through his guidance it was decided that the new Athens, which was to take the place of the one destroyed by the Persians, should be a great and glorious city, which should be the pride and boast of the whole of Greece. It was therefore adorned with beautiful buildings and sculptures, the work of famous artists, and the remains of their work are still some of the most beautiful in the world to-day. Athens, too, continued to grow richer through industry and commerce. It was some distance from the sea, for in these early times towns were not built on the sea coast for fear of pirates: but it had a seaport called the Piræus, and Pericles joined this to the city by two long walls, so that both city and harbour were now strongly fortified.



BRITISH MUSEUM.

PERICLES.
c. 500-429 B.C.

One of the world's greatest statesmen.

But the supremacy of Athens caused the other states, and particularly Sparta, to be very jealous of her: and at last they attacked her and laid siege to her. Although the Athenians were famous temple builders, they paid no attention to matters of sanitation, and now that they were crowded within their city walls, a great plague broke out. Pericles died of the plague, and there was no great successor to him. Then the Athenians began to listen to the counsel of inferior men. They embarked on a vast expedition to conquer Syracuse in Sicily, the Spartans went to the help of the Syracusans, and the Athenian fleet was destroyed and their army compelled to surrender. They were so badly beaten, that they had to make terms of peace, which left Sparta their conqueror, 404 B.C.

The Spartans now became leaders in Greece, but they were very much disliked because of their harsh and selfish ways. They were in turn beaten by the Thebans, and Thebes became the most important state. But all this fighting had weakened the Greeks, and now they were at the mercy of any strong invader. The invader came from Macedon, a state to the north of Greece, whose people claimed to be of Greek race, in part, at any rate, and whose manners and customs were copied from those of the Greeks. Their king, Philip, was a very clever statesman and soldier. He collected an army and trained it in new methods of fighting until it was invincible. One Greek saw that this army would be used against them as soon as it was ready and he warned his country-

men of their danger. He was a famous Athenian orator named Demosthenes. But the Greeks would not listen, and in 338 B.C. Philip defeated them in battle, and made himself master of the Greek states.

Philip wished to use the Greeks and Macedonians against the Persians, but he was assassinated before he could get his expedition ready. His place was taken by his son Alexander. This Alexander the Great, as he was afterwards called, was one of the most remarkable men in the world's history. He was only twenty when he became King of Macedon, and he died at Babylon in the year 323 B.C., at the early age of 32. But in the space of about thirteen years he had conquered the Greeks, who had refused to acknowledge him, and had led his victorious armies through Egypt, Syria and Persia, and had actually crossed the river Indus in the course of his conquests. He defeated the Persian forces in two great battles, and made himself master of the East. Throughout his life he never suffered a defeat.

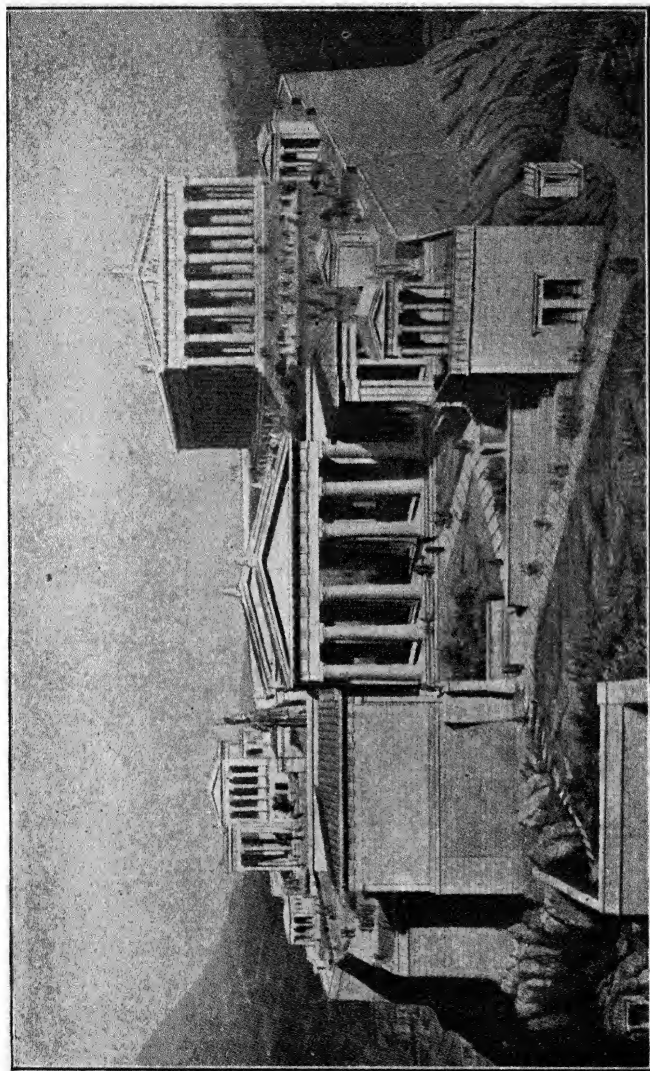


ALEXANDER THE GREAT.
356-323 B.C.

This representation of the famous world conqueror, Alexander, is taken from a statue in the museum at Naples.

After his victories he began to adopt Persian ways and made Babylon the chief city of his empire. If he had lived longer he would perhaps have tried to form another great empire to the west of Greece, for he was very fond of fighting. In the course of his conquests he founded many towns and some of them bear his name to this day. When he died, there was no one great enough to succeed him, and his empire was quickly broken up into a set of smaller kingdoms, which were ruled over by some of his generals. Egypt was one of these, and Syria another. The Greeks were unable to obtain any advantage from his death, and after some fruitless struggling they came once more under the control of Macedon, and finally under the power of Rome.

But as we have said, the power of the Greeks remained in the world, because of the great things they had done in many different ways, and because of the noble spirit that inspired so many of their deeds. Thus many of the States were democracies—that is, they were States in which all the free citizens could share in the government. They were thus very different from the despotic empires of Assyria and Egypt. They also thought a great deal about methods and ways of government, and some of their ideas are very useful to us nowadays. The city States were small ones: Athens at its greatest had not more than 250,000 people in it, and half of them were slaves. Also Greek democracies were different from modern ones in some important respects. They did not allow people of other nations to become



THE ACROPOLIS AT ATHENS.

The picture gives us an idea of the appearance of the Acropolis as it was rebuilt in the days of Pericles, after the destruction of its buildings by the Persians. In the centre is the beautiful *Propylaea*, the porticoed entrance to the Acropolis, and on its left the statue of Athene Promachos, the divine protectress of the city. The large building on the right is the *Parthenon*, the temple dedicated to Athene the maiden, and the crown and glory of all Athenian buildings.

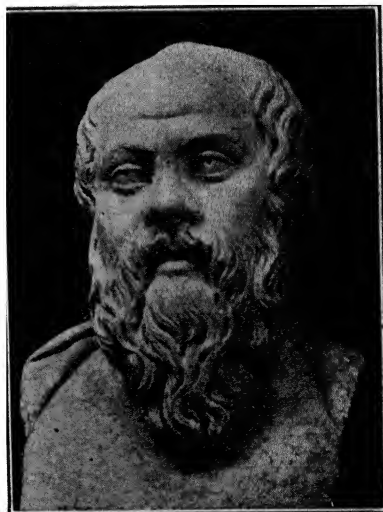
citizens, although they could live and trade freely in the State; and a large part of the work in each State was done by slaves. These slaves were often well treated, especially in Athens, and played an important part in Greek life. Their cleverest craftsmen were among the slaves in Greece. It was these more important slaves who received good treatment and sometimes freedom; slaves who worked in the silver mines had a wretched existence, and often died at an early age.

The Greeks were wonderful artists. Their buildings, especially their temples, were magnificent, and even now their ruins excite admiration. The grandest building in Athens was the temple of Athene Parthenos, the divine protectress of the city, a glorious building in white marble with all its parts in perfect proportion, and decorated with beautiful sculptures, the work of a famous sculptor named Pheidias and his fellow-workers. The Parthenon was only one of a number of buildings at Athens erected on the Acropolis or citadel, a flat-topped hill overlooking the city. It contained sculptures as well as buildings, for the Athenian sculptors were some of the best that have ever lived. Some of their work can be seen in London at the British Museum. All the work of their sculptors and painters is marked by careful moderation and restraint, for *nothing in excess* is their motto in all things, including their representation of beautiful things.

In literature, too, they are equally famous. Herodotus and Thucydides were two great historians, though

perhaps we ought rather to call Herodotus a story-teller; a story-teller whose tales of travel we should not like to lose. They had scientists, too, who began to make discoveries in many branches of science, including medicine.

They were deeply interested in the theatre. A great open-air theatre was cut out in the side of the Acropolis, and competitions took place every year at the time of the Festival of Dionysos, to decide which dramatist had written the finest series of plays for that festival. The subject-matter was chosen from their stories of gods and heroes: and their methods of making and acting plays were very unlike ours to-day. The greatest writers of tragedies at Athens were Æschylus, Sophocles, the greatest of all, and Euripides, the most popular. The greatest writer of comedies was Aristophanes.



British Museum.

SOCRATES.

c. 470-399 B.C.

One of the world's greatest philosophers.

The Greeks were particularly clever philosophers, in fact their work in this subject remains valuable

to this day, and this is especially true of the work of three of the greatest of their many philosophers. The first of these was a most remarkable man, Socrates, who died in 399 B.C. He gathered round him a band of listeners and taught them by questioning them until he had compelled them to get rid of all their false ideas on important questions, and then helping them to build up a new and true idea of the subject in question. His disciple Plato has given us a good idea of the Socratic method in his writings on philosophy, for these take the form of *Dialogues*, in which Socrates is always the most important speaker. The greatest of these dialogues, the *Republic*, deals with the question of the ideal State, its methods of government, and the duties of its citizens. Plato finds a place for slavery in his ideal State, but no place for poetry, because the poet does not keep to the truth.

The third great philosopher was Plato's favourite pupil, Aristotle, who was especially interested in science. He was chosen by Philip of Macedon to be the teacher of his son Alexander, and when that great conqueror went on his expeditions he collected many specimens of animals and plants and sent them to his old teacher. Another famous philosopher was Zeno, the founder of the Stoics. Very much might be written to show the greatness of the Greeks in almost every department of life and work.

In all things Athens was greatest; she became, as Pericles said, "the school of Hellas." But Athenian

art and culture were not confined to Athens or to the mainland, they passed through the Mediterranean to the islands and colonies. Syracuse was second only to Athens in this respect; and the conquests of Alexander carried Greek culture to the Eastern world.

After the decay of the Hellenic culture in Greece, there was a fresh development of it in Alexandria, which lasted from about the fourth century B.C. to the Muhammadan conquest of Egypt, A.D. 641. This revival did not keep the freshness of the earlier Athenian period, but it was of great importance in the development of new ideas of philosophy in the world. For Alexandria has always been a very cosmopolitan city; and in these days the Greek philosophy became blended with Jewish thought and other Eastern elements, and through some of its teachers had its influence on Christian doctrines and beliefs.

CHAPTER V

THE PHŒNICIANS AND CARTHAGINIANS

BEFORE we begin to think about the Roman people, who were the conquerors and successors of the Greeks, we must go back in time and say something about another of those Semitic peoples of the Arabian desert who had inhabited Syria and Palestine and Mesopotamia. This particular branch was compelled to occupy

a strip of coast-line between Lebanon and the sea, which became known as Phœnicia, and its people as the Phœnicians. These Phœnicians found but little room for agriculture in their new home, but the coast had good harbours, and so they became great sea traders. Their chief ports were the island towns of Tyre and Sidon. It was Hiram, King of Tyre, who helped King Solomon so much, when he was building the Temple at Jerusalem. He provided him with materials of many kinds, and also with workmen; for the Phœnicians were very clever craftsmen whose wares were in great demand in Egypt and Greece and other towns along the Mediterranean.

As their trade developed, the Phœnicians formed many trading stations along the coasts of that sea: and these proved very useful to them for trading purposes. But the Phœnicians were not good colonisers, as the Greeks were. Instead of improving the district in which they settled, they exploited it by taking from it all the valuable metals and other products it contained, without adding anything of value to it in return. Hence their colonies often decayed quickly. One of them, however, Carthage, on the north coast of Africa, where Tunis is to-day, became a very important trading centre, and remained powerful and prosperous long after the mother city had decayed. It was founded about 800 B.C. We shall meet with the Carthaginians in our next chapter as one of the greatest rivals of the Romans. Another important Phœnician colony was near Cadiz in

Spain; and these Phœnicians probably came as far as Britain in search of tin for the making of bronze.

They were very clever traders indeed, and were quick to copy from their neighbours. They learned much from the Assyrians, much from the Egyptians, and much from the Minoans of Crete. As they were traders, writing was very useful to them, and so they used an alphabet which they probably took from the Minoans; and it is from the Phœnicians, by way of the Greeks and Romans, that our alphabet has come to us. Arithmetic and a system of weights and measures were also improved by them.

They traded in many articles which were for the most part luxuries, for in those days of small ships and difficult voyages goods had to be costly and small in bulk to make it worth while to trade in them at all. One of their most famous products was a purple cloth which they dyed by means of a shell fish called the murex, which was found along their coasts. Since the days of the murex dye, purple has always been the royal colour. They also traded in bronze ornaments, hence their need of tin, and in ornaments of ivory and glass. They were not good



A PHœNICIAN.

Here we have a member of a Semitic race. Notice his hair and beard, and his highly decorated garment. Compare him with the two types of people shown in the picture on p. 26, and with the Arab, p. 98.

at invention, but they were very clever at copying and improving on what they copied, and many of their designs were very beautiful.

Like the other Syrian people, they were conquered in turn by Egypt and Assyria, though their island cities were very hard to capture. But they were not good fighters, they were traders and nothing more, and so they were subdued. On the last occasion Tyre was captured by the soldiers of Nebuchadnezzar, though not until it had held out against them for thirteen years. After this the greatness of Tyre belonged to the past. Their place as traders and colonists was taken by the Greeks, who had, no doubt, learned many things besides the alphabet from them, and being Greeks could improve considerably upon what they had learned.

CHAPTER VI

THE ROMANS

SOMEWHERE about 750 B.C. a number of people of Latin race settled on a group of hills on the north bank of the river Tiber in central Italy. They had chosen a splendid spot. It was within easy reach of the sea, yet far enough inland to be safe from pirates; it was centrally situated along the coast; the Tiber gave access to the interior; the hills preserved it from successful attack; and an island in the river made

the place an important crossing point for traders. On these hills grew up the famous city of Rome.

The city quickly rose in importance. For about two hundred years it was ruled by a number of kings, and then it became a republic under the direction of two leaders called consuls, who only remained in power for one year. Two were chosen so that they might act as a check upon one another. They were helped by a council of men of noble birth called the Senate, and a distinction was made between those persons who were nobly born and the rest of the people. The former were called patricians, the latter plebeians, and there were serious quarrels at different times in the early days of Rome as the plebeians tried to get a greater share in the government, and greater rights and privileges. There were times when they threatened to leave the city: indeed they actually did leave the city on more than one occasion: and in this way they gained many privileges, including the right of electing special magistrates of their own to protect them against the patricians. These new officers were called *Tribunes*. Rome's history in its early days is the story of its citizens, and not of a few important individuals, so true is it that its citizens made Rome.

While these events were happening, the Romans were beginning to conquer some of the city States around them, for Italy, like Greece, was a country of city States. The first cities they conquered were in the territory of Latium. The Romans were already proving that they were a warlike race, and also a nation of



From picture by H. G. Mattea.

JUNO'S SACRED GEESE SAVE ROME.

(See footnote on opposite page.)

practical men, with sound ideas of government. As they gained a mastery over a neighbouring state, they incorporated it into their own State, and sometimes made its people Roman citizens: and in time this came to be a very great privilege indeed. They also founded colonies in the districts they conquered, but a Roman colony was different from the colonies we have so far read about; for it was a settlement of farmer-soldiers in the district, to safeguard the Roman power there. In the midst of their early successes, in the year 390 B.C., Italy was attacked by a band of fierce and warlike invaders from beyond the Alps, who plundered and burned Rome itself, with the exception of the Capitol, the most strongly fortified of the seven hills on which Rome stood.

But the Gauls, as these barbarian invaders were called, disappeared almost as suddenly as they had come, and did not trouble Rome again for very many years, and the Romans went on extending their power over the whole peninsula of Italy. They attacked the Greek cities in the south of Italy, but found it difficult to conquer them. One of these cities, Tarentum, asked a Greek king named Pyrrhus, who lived across the Adriatic Sea, to come to their help. He came with horse-soldiers and elephants, and was at first victorious, but soon the Romans gained the upper hand, and by 270 B.C. they were masters of all the peninsula of Italy, though not of the lands

A Roman legend said that when the Gauls attacked Rome 390 B.C., only the Capitol escaped capture. After a long siege the Gauls found a secret ascent and attacked during the night, but were driven off, thanks to the noise of the geese in the temple of Juno. Note the dress and weapons of the Gauls: and the figure of the wolf nourishing Romulus and Remus. What story does this illustrate?

in the valley of the Po to the north. These conquests were in many cases forced upon the Romans by the course of events, and not undertaken from a desire for extended territory. When the country was conquered it was covered with the colonies of which we have spoken, and these colonies were then joined together by a splendid system of military roads, so that the conquests should be secure. Many of these Roman roads are still in use to-day.

After finishing the conquest of the Greek towns on the mainland, the Romans crossed to the island of Sicily to attack the Greek city States there, and in this island they came into contact with those Carthaginian traders we spoke of in the preceding chapter. Carthage was the richest, and most powerful State with which the Romans had so far had to struggle: and Carthage was very powerful on the sea, with colonies in Sicily, North Africa and Spain. But there was only room for one great power in the Mediterranean Sea, and a struggle commenced between these two great rivals which lasted more than a hundred years, and ended in the destruction of Carthage and the Carthaginians. In order to attack and defeat this new enemy the Romans had to become a seafaring people, and luckily for them a great Carthaginian war-ship, or war-galley, as it was called, was wrecked on their coasts, and gave them a model on which to build a fleet. As they had no experience of sea-fighting, they invented new naval tactics which took away this advantage from their rivals, and in spite of great

losses through battle and storm, they succeeded in driving the Carthaginians out of Sicily, 240 B.C.

This was the first stage in the Roman victory, and the Carthaginians tried to make up for their lost Sicilian colonies by founding new ones in Spain. But everyone knew that the struggle between these great rivals would soon be renewed; and when fighting began again, the Carthaginians were led by one of the world's greatest generals, Hannibal. Hannibal's father was also a great general, who hated the Romans for their victories over his countrymen; and so when his son was nine years old, he made him take an oath that he would always hate and fight the Romans. The boy readily did this, and was then taken to Spain, where he was brought up among the soldiers. At twenty-six he was ready to fulfil his vow. His idea was to invade Italy and attack Rome itself, not to wait to be attacked, and he made his plans accordingly.

When he was ready, he captured a Greek colony in Spain which was under the protection of the Romans, and the war between the two powers was renewed. He proposed to go to Italy by land and not by sea: and so he marched his forces with thirty-seven elephants and a large amount of baggage through Spain, across the Pyrenees, up the valley of the Rhone, and over the Alps. It was October when he crossed the mountains, already covered with snow, and the sturdy mountaineers offered fierce opposition to his soldiers. But Hannibal forced his way onward, in spite of all kinds of obstacles, and

at last in December he and his soldiers reached the plains of northern Italy. The Romans were taken by surprise, but they quickly collected an army to meet him, and were defeated by him in two fierce battles. After this both sides rested until the coming of spring. Hannibal then led his forces southwards towards Rome, and completely defeated the Romans once again. But the Romans did not lose heart, and a new general restored the fortunes of the State. He saw that, though they could not beat the Carthaginians in a pitched battle, they might hope to win in time if they could avoid fighting, and harass the enemy by cutting off his supplies and attacking any detached portions of his army. In this way the general hoped to wear out Hannibal's forces, for the Carthaginians were far from their homes, and it was not easy for them to obtain reinforcements. But all the Romans were not willing to use what seemed to them a coward's plan, and once again they suffered a terrible defeat. Then they realised that the plan of Fabius the Hesitator, as they called this new general, was the best one for them to follow.

Hannibal had hoped that when the Romans were defeated the cities they had conquered in Italy would revolt from Rome. But they did not do so, and he found it impossible to take Rome itself. He therefore went southward with his forces to the city of Capua, where he hoped to receive reinforcements from Carthage. But no help came, and, while he was waiting, the luxuries and comforts of life in this rich city sapped the energies

of his soldiers and they never fought so well afterwards. Reinforcements brought by his brother were defeated; and then a clever young Roman general named Publius Scipio was sent to Carthage to carry war into the enemy's territory, in order to compel Hannibal to return. The plan was successful. Hannibal hastened back to Carthage and was defeated by Scipio at the battle of Zama, and the Carthaginians had to make a humiliating peace and send Hannibal into exile, 202 B.C. About fifty years later the war was renewed, and Carthage was totally destroyed, 146 B.C.

When Hannibal left Carthage he went eastward to Syria, hoping to stir up the Greeks against the Romans. The Macedonians had already helped the Carthaginians at Zama: and now the Romans carried war into Greece and forced the Greek states to submit to them. Their Empire was now becoming a large one: it included Italy, Sicily, Corsica, Sardinia, Spain, Carthage, Greece, and a part of Asia Minor.

But now trouble broke out at home. In the course of the war, the people who had been acquiring riches had got possession of very much of the land, which had once been held by the poorer peasants, and were farming it on a large scale by means of slaves, turning it into sheep farms so as to save labour. The result was that there was much unemployment and poverty, and this led to discontent and strife. The poor found good supporters, especially two young men of noble birth, named Tiberius and Caius Gracchus, but the Senators and the rich were

too strong for them and the Gracchi were put to death.

The difficulty, however, remained, and it caused trouble in Rome in many ways. The farmers, who were



From Malet's "Ancient World."

A ROMAN FOOT-SOLDIER.

Note his weapons, pilum or javelin and short sword; his means of defence, helmet, cuirass and shield; and his clothing, tunic, short drawers and heavy boots, or *caligæ*.

now disappearing, were the men who had won Rome's victories in the past—the backbone, as it were, of the invincible Roman armies—and now they could no longer be found. The people who were driven off their lands crowded into Rome, and were ready for revolution in the hope that any change would improve their lot. The government was falling into the hands of an oligarchy, with all power in the hands of the Senate. At the same time the increase in the size of the empire made it impossible for the old government by two consuls to serve for all of it: and so special governors called pro-consuls were sent out to govern the provinces which had been added by conquest.

These pro-consuls used the chance that was given them, to become rich at the expense of the provincials they governed, and sometimes they ex-

tended the bounds of Empire still farther by means of an army. The soldiers of this army looked upon their general as their leader and were prepared to follow him, and even to march with him to the conquest of Rome itself if he asked them. The plunder they gained in his service made them anxious for more: and they knew quite well that the cities of Italy were well worth plundering. By this time, too, the Roman army was largely made up of young men collected in the conquered provinces; it was no longer an army of Roman and Latin soldiers, as the earlier armies had been.

The end of it was that a number of adventurers were able to make sure of election as consuls, and so of the mastery of the Empire. One succeeded another, and one fought against another, and won the power from him. Among these leaders were Marius, who saved Italy from terrible invasion from the north by two German tribes; Sulla, who fought and defeated Marius in a civil war which cost the lives of thousands of Italians; Pompey the Great, who won victories on the



From Mallet's "Ancient World."

A ROMAN CENTURION.

The centurion was commander of a company of about one hundred men. He carried a vine staff as the symbol of his office. Compare his dress and armour with those of the ordinary soldier on the preceding page.

Mediterranean and in Asia Minor; and Julius Cæsar, who collected an army for the conquest of Gaul, and then made himself master of Rome by defeating Pompey.

The success of Cæsar was the death of the Roman Republic. For the remainder of his life he was master of Rome, and after he had put down rebellion in various provinces he began to govern the State in a way that showed that he knew what was necessary for the good of the people. But in the midst of his efforts he was assassinated by a number of persons who were jealous of his power, or anxious to save the Republic. His death was followed by a renewal of civil war, which ended in Cæsar's grand-nephew, Octavian, becoming the first Emperor of Rome.

CHAPTER VII

THE ROMAN EMPIRE

OCTAVIAN was given the title of Augustus, and he remained ruler of the Roman Empire from about 29 B.C. to his death A.D. 14. He was thus Emperor of the Roman Empire in the year when Jesus was born in Bethlehem of Judæa. He proved a very good ruler of the Romans, and did much to improve the condition of the citizens. Also he was a peaceful ruler so far as was possible, and his accession put an end to the civil wars that had so long distracted Italy. After Augustus there were Emperors of Rome for several centuries. All of them were called Cæsar, for this became

a title for the ruler of the State. Some of the first successors of Augustus were very bad Emperors, especially Nero, A.D. 54–68, of whom you have heard. But at the beginning of the second century of the Christian era, there were several very capable Emperors, and under them the Empire rose to its greatest height. The life of an Emperor was one of continual fighting, for fierce tribes of Teutonic descent were pressing on the northern boundaries, and in the east the Scythians and other peoples were constantly attacking the border towns, or invading the country.

It was necessary sometimes to extend the boundaries and subdue these border tribes, but each movement of the boundary meant fresh trouble. Britain was one of the territories that was incorporated in the Roman Empire in the days of the Emperor Claudius, A.D. 41–54. When a new region was conquered its young men were enlisted in the Roman army, and taken away to fight Rome's battles: for the army was always busily employed. As the soldiers grew to realise their power they began to make their own generals Emperors, and civil war came again: while Rome was very much at the mercy of the troops. Some of the Emperors proved unfit for their position, and the Empire was soon in a state of decline. But so strong had it been that it took a long time to fall.

In A.D. 330 a great Emperor, Constantine, decided to move the capital and centre of the Empire from Rome to a new city which he built on the Bosphorus, at the entrance to the Black Sea. There was already a Greek colony

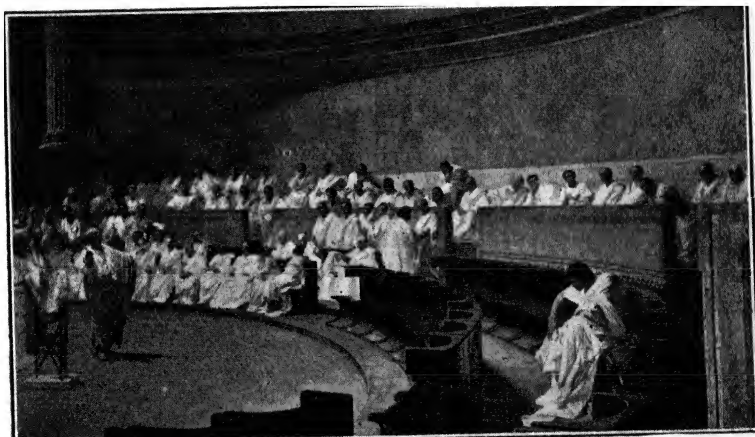
called Byzantium here, but the Emperor's new city was called Constantinople. His reason for changing the capital was that the greatest danger to the Empire was in the East. Teutonic tribes known as the Goths were just across the Danube boundary; and in Asia Minor and Syria the desert boundary was easily crossed by the Scythians and Parthians.

This change was the end of the greatness of Rome; and soon the Empire divided into two parts—a western portion, with its headquarters at Rome, and a more important eastern Empire with its headquarters at Constantinople. We shall hear more about the fate of these two portions in later chapters.

As in Athens, so in Rome, very much of the work in every household was performed by slaves, who were doctors, teachers, and very clever artists and craftsmen. In the early days of the Republic the citizens had been mostly farmers, who lived soberly and sparingly on their land, and marched away when called upon to fight Rome's battles. It was these men who laid the foundations of the greatness of Rome, and they were helped by the high ideals of Roman family life. The early Roman home was a place where boys and girls received lessons in discipline and good conduct; and the mother was much more important there than in the homes of Athens. Indeed, the Roman matron played a very important part in the work and duties of the household, and interested herself also in the well-being of the State. The father of the household was absolute master of all within it,

lord of life and death; and by household we mean not only parents and children, but also slaves and dependents. Sometimes the slaves were very cruelly treated, the worst punishment being crucifixion; but clever slaves were carefully looked after, and could in many cases hope to become free.

As wealth came, the number of the slaves increased,



A MEETING OF THE ROMAN SENATE.

The artist has chosen the meeting at which the famous orator Cicero denounced Catiline for plotting a revolution in Rome, 62 B.C. This picture is in the present Senate House at Rome.

and there was little work left for the freeborn citizens to do. But as the citizens had votes at the elections of the public officers, and as they could rise in rebellion, they had to be pandered to: and the Emperors were careful to see that they had sufficient food and shows of various kinds to occupy their minds and their time. "Bread and circuses" were given them to keep them quiet.

After the conquest of Greece, the rich upstarts copied Greek manners and fashions, and talked about Greek art and literature, and introduced Greek words and phrases into their conversation. So we may say, as a Latin poet said, that the conquered Greeks in turn took their conquerors captive. But there were no such great philosophers in Rome as in Greece, nor did the Romans excel in letters; though there were great Roman writers, such as the historians, Livy, Tacitus, and Julius Cæsar; the poets Virgil and Horace; and the great orator Cicero; to mention only a few. Ever since the days of Rome's greatness Roman literature and history have been studied by boys in school; and our language to-day is made up largely of words that have come from the language of the Romans.

The drama never flourished in Rome in the wonderful way in which it had flourished in Athens. The Romans generally preferred spectacles and games to good dramatic acting, and their rulers took care to give them what they wanted. Hence great arenas, such as the wonderful Colosseum at Rome, were built, so that they might see chariot and other forms of racing, and combats of gladiators with wild beasts and with one another. Many Christians suffered death in these great amphitheatres. One pleasing spectacle for the Roman people was the triumph that was granted a victorious general on his return to Rome. He went in procession through the streets of the city, in a chariot drawn by four white horses, and followed by his soldiers and the captives and

treasures they had gained, to the Capitol, where was the temple of the great god Jupiter, and there he gave thanks for his victory.

The Capitol was the hill on which the most important temples were built, and in the valley between it and the Palatine Hill was the *Forum* or market-place. This was the centre of all the public life of the city and Empire.



from the picture by Professor Ademallo.

A ROMAN CHARIOT RACE.

Many of these contests were held in the Circus Maximus, which held 250,000 spectators. The arena was divided into two portions by a platform running along the length of the course, and the turning points were especially dangerous.

The Senate and other public assemblies of government met here; here were the law courts; and from here the roads which went out to the remotest corners of the Empire were measured. As time went on, other *Fora* were built, but this, the Forum Romanum, remained the most important, because from early times it had always been the meeting-place of the citizens.

The gifts of the Romans to the world were not the

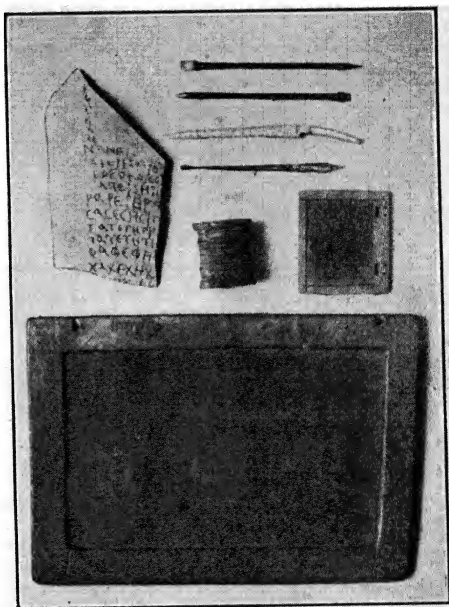
same as the gifts of the Greeks, but they were quite as important. The Roman was not a great artist as the Greek was, but he was very clever at taking the ideas and designs of other people and using them to suit his own needs, and he was never afraid of altering them to suit his own purposes. He readily adopted the gods and goddesses of the people he conquered; the only religion that he did not willingly accept was Christianity, and that was because he looked upon it as something opposed to the Roman State. In building he copied from the Greeks and the Etruscans, and from their works he created a form of architecture just suited to his purpose: for he wished to build very large and imposing buildings, which would impress with his greatness the people he had conquered.

In order to build large temples and other public buildings the Roman had to make use of the arch and the dome; and these are his great architectural gifts to us to-day, for we follow in many ways the Roman methods of building. Many of his finest buildings were constructed for ordinary useful purposes, for he was before all things a very practical person. He built sewers, roads, aqueducts, bridges, harbours, and light-houses, as well as temples, palaces, and other public buildings. You must find out something about the Colosseum, the Forum Romanum, the Baths of Caracalla, the triumphal arches erected to his conquering Emperors, and many other of his great buildings.

But his greatest gift to the world was the gift of

Roman Law, for he was a great lawgiver and governor of subject peoples. His ideas of government started in his own home, where, as we have seen, the father of the family was supreme, and acted as the judge and governor of all the members of the household. Out of this came, step by step, new legal ideas, which were made to meet the changing needs of a growing empire until at last a great body of civil and criminal law had been evolved, which was collected into a Code by the great Emperor Justinian, A.D. 527-565, who was one of the greatest rulers of the Eastern Empire. The first collection of the laws of Rome had been made as early as

about 450 B.C. when the laws in use were written down on *Twelve Tables*. These Twelve Tables were the basis of the laws regulating the affairs of Roman citizens



From the British Museum.

SOME ROMAN WRITING MATERIALS.

The potsherd has a spelling exercise on it. The tablets are covered with wax inside the frame, and are written on by means of *stylus*, four of which are shown in the picture. A second tablet folded over the one shown, and the wax surfaces were face to face inside and so were protected. Notice the holes, through which strings were passed to hold the tablets together. The picture also shows an inkpot.

throughout the days of the Empire, and the boys at school were expected to learn them by heart. The laws of almost all the modern European nations are based on Roman law; and the Canon law of the Catholic Church was derived from the same source. It is a wonderful thing for a nation to have given its laws to the civilised world. In many other ways, too, the world is indebted to the Romans; traders still move along roads they first made and enter their harbours; students still study their books of law and history; statesmen still study the methods they used in governing their great Empire, both in order to find out what to do and also what to avoid.

The Roman Empire in the days of its greatness also gave peace to a troubled world for a time. The *Pax Romana* was a very real thing. It enabled the people who were under it to develop in many ways, for while it lasted it gave them peace and prosperity at a time when these things could come only under a firm and stern authority. As time passed, most of the provinces were given the rights of Roman citizenship and were very proud of the honour. Among other things it gave them the right to appeal from the provincial magistrates to the Emperor at Rome, with the hope that justice would be done to them there.

CHAPTER VIII

SOME NOBLE TEACHERS

SO far as our story has gone, we have read much about the people of the lands around the Mediterranean Sea, and much about conquest with the sword. Before we go on to read about the years that followed the breakdown of the Roman Empire, we must think for a time of the peoples in Asia, and of other things than war and conquest. For those that take the sword usually perish by the sword, and empires pass away and sometimes leave but little trace behind them. But noble thoughts and great ideas remain and influence many successive generations of men and women: indeed it is not at all easy to say how far their power extends. Ideas have been one of the great gifts of the Eastern peoples to the world. This is true of many of the people of Asia; and especially true of the Semitic branch of the Mediterranean dark-whites, as we shall see. The people of the west of Europe, and in later times, their descendants in America and Australasia, have worked much in material things; they have made great and important discoveries in science, and have been responsible for many great inventions; and they have shown the people of the world the best methods of government. The peoples of the East have not moved along these lines of material progress, but have remained stationary in such matters; while many of their grandest men have

given themselves to the study of ideas. And in these earlier days of the world's history there were great teachers in different Eastern lands, and from their teaching have come great religions with many thousands of disciples. We must know something of these before we go farther with our story.

Long ago, perhaps 2,500 years before the birth of Christ, a branch of the Aryan family of peoples entered India by the passes of the north-west frontier, and settled in the plains of the Indus and Ganges. They conquered as they went, and drove the inhabitants southward before them. These inhabitants were of different races, and some of them were earlier immigrants, so that India is a country of many peoples, not the land of a single nation. The Aryan invaders were known afterwards as Hindus and their land as Hindustan; and their religion is often called Hinduism.

At the time of their entrance to India, they were a primitive people, with great herds of cattle. They settled in villages, and traded with one another by barter. A good deal has been learned about their early history from a collection of sacred poems called the *Rig-Veda*. In these early days they worshipped a number of gods, who probably stood for the great forces of nature: the sun, the water, and so on. These deities were looked upon as protectors, and were worshipped with offerings and sacrifices.

But in process of time the priesthood gained great power from its knowledge of the sacred books, and the

Hindus became divided into three classes or *castes*: the Brahman or priestly caste; the Warrior or noble caste; and the caste of workers and traders. The non-Aryan people became a fourth caste or class. As time passed on, too, the people improved intellectually, and there was great trade and much wealth. The Brahmans paid a great deal of attention to religion and philosophy, and worked out a set of doctrines that were a great advance on the older Vedic doctrines. Their teaching is contained in a large religious literature. In its purest form, the worship of the Brahman was the worship of a supreme being, *Brahman*, who was the creator and soul of the world, and was thought of as the Absolute and Unknowable One. Then there came also a Trinity of gods: Brahman the creator, Vishnu the preserver, and Siva the destroyer. Siva is severe and stern, Vishnu is kind and gentle. Their teaching also includes the doctrine of the transmigration of souls. It says that the great desire of the soul of man is its absorption once more into the universal world soul. But this is only possible for the perfect soul: and as the souls of men are usually imperfect because of the kind of life they lead, their souls must live again and again until perfection is reached. A man's character and his lot in life are determined by his actions when he was previously on earth; and in the same way, what he now does in his present life will determine what he shall be in his next life upon the earth, and so on until the ideal is reached. One could avoid returning to another life, and become reabsorbed into

the universal world soul by self-denial, by giving up all desires, by depriving oneself of all worldly pleasures, and by living a life of contemplation.

From the teaching of Hinduism came two very important religious movements. These were both due to the teaching of men of noble birth: one Mahavira, the Jina or "conqueror," who died about 527 B.C.: the other Gautama the Buddha or "one who knows," who died about 480 B.C. From Jina's teaching came Jainism, a very important religion in India to-day: from Buddha came Buddhism, long since extinct in India, but numbering millions of disciples in Nepal, Ceylon, Further India, and Japan, and in Tibet, where it exists in a modified form.

Jina left his home when he was thirty years of age to live a life of self-denial or asceticism; and after twelve years began to teach the truths he had learned in his lonely self-communing. He taught that life was very sacred, that all things have souls, and that souls by their actions produce good or bad deeds, which have to be atoned for. Atonement comes by the Three Jewels of right faith, right knowledge, and right living. By self-denial the soul can reach Nirvana, a state in which it is freed from the consequences of its actions.

Gautama, the founder of the Buddhist faith, was born about the year 558 B.C. He was a young Hindu prince who had lived a happy life, was married and a parent, when at the age of twenty-nine he gave up all, and ran away from his home and relatives to try to find

salvation. He gathered together a number of disciples, and for six years he lived a life of self-denial and underwent many terrible sacrifices, denying himself all things in the hope of obtaining the peace of mind he was trying to find. At last, as he sat thinking under the shadow of a tree (the *bo* tree, which ever afterwards has been looked upon as a sacred tree), he realised that all the pains and sacrifices he had been undergoing were of no use; and that peace would come by following a middle course. Neither self-indulgence nor undue self-denial was wanted. A man's woes are the natural result of his own deeds in a former birth; and good conduct in this life will enable him to escape from these woes in a future existence. Thus he must first conquer himself; he must overcome his own desires, and only after this self-conquest will he be able to guide his life



Victoria and Albert Museum.

GAUTAMA BUDDHA.

Many centuries passed before representations of Buddha were made. This is a copy of one of the earliest representations. It is from a fresco painting in the Ajanta Caves, Hyderabad.

aright, and so reach perfection. Each man must gain salvation for himself; no god can deliver him. Love is all-important; the great sin is selfishness.

At first, Gautama's disciples rejected him because he preached the uselessness of the punishments he had been inflicting on himself, but soon they returned to him, and with many others listened to his teaching. He was called the Buddha (the one who knows), for the Hindus were expecting at all times that Buddha would come to them. It is part of the Buddhist belief that as time goes on the true doctrine becomes corrupt, and then a new Buddha comes to call the people back again to the true faith. Buddha did not teach the immortality of the soul, but that one could gain perfection and freedom from evil in this world, if one would strive so to do. His teachings have spread far and wide through Asia, though they have but few followers in his native land, except in Nepal. There are more Hindus than there are members of any other religious faith in India to-day.

Two centuries after Buddha's death, Alexander the Great entered India by way of the Khaiber Pass, defeated the Hindus under their leader Porus, and made himself ruler over the Punjab. He introduced many western ideas and customs into India, and very much improved the trade and intercourse between the east and west, and thus left his mark even on northern India. Through him the people from Asia Minor to India became acquainted with Greek ideas and culture. But Greek rule was soon blotted out in India after Alexander's death, by a

great ruler named Chandragupta, who had been a fugitive in Alexander's camp, where he had learned a great deal about the arts of warfare and statecraft, and now made himself master of all northern India.

Still greater was his grandson, Asoka, one of the truly great men of the world's history. Asoka extended his power southward as far as modern Madras; and then, sickened by the horrors of war, turned to the teachings of Buddha, and worked zealously for the good of his people. His missionaries went through the land teaching noble thoughts and ideas; and he also erected pillars in prominent places along the great highways on which were inscribed the noblest thoughts of Buddhism. It was Asoka's efforts that first made Buddhism a great world religion.

Much of the story of early India is told in epic poems, all mixed with legend as early history usually is. There were invasions from the west in the years that followed Asoka's rule; and changing dynasties; and rulers, noble and ignoble. In the first century A.D. the Romans reached India, and a trade was established which grew as the years went by. About A.D. 420 swarms of nomadic people from central Asia, known as the Ephthalites, or White Huns, invaded India and after about a hundred years of raiding became rulers in the north. But they were soon driven out again. Invasions still followed, however, for different Muhammadan leaders sought to convert the Hindus to their faith: and at last Mongol

invaders established their rule at Delhi. But of this we shall hear more in a later chapter.

Somewhere about the year 1500 B.C. a band of Aryan wanderers, closely akin to those who entered India, settled in the highlands of Iran or Persia. Their early religion was very much like the Vedic religion in India, but while the Hindus thought most of ideas of self-denial and deliverance from the world, the Iranians, striving hard in a less favourable land where life was a constant struggle against nature or against invading nomads from the Asiatic steppes, worked out a religion which taught the need of constant watchfulness and courage in the fight against evil. A people thinking these thoughts may well become a race of conquerors and warriors, a people, thinking so little of the world as the Hindus, is little likely to seek conquests, except conquests of the spirit over the flesh.

About 1300 B.C. a great religious teacher named Zarathustra or Zoroaster was born in Persia. He formed the beliefs of his people into a great religious system which is known as Zoroastrianism. His teaching is preserved in a collection of sacred writings known as the *Avesta*. He kept the belief in the sanctity of fire, which is one of the first beliefs of the Aryan people, and is still retained by the Parsees of Bombay. He taught that there were two great powers in the world, who were engaged in never ending war, Ahura Mazda or Ormuzd, the Supreme Wisdom, the spirit of Good; and Ahriman, the spirit of Evil. The Good was more powerful than

the Evil; and man was midway between the two, with freedom to choose as he pleased. But on his choice depended his fate at the great Day of Judgment. In the end Zoroastrianism declined into a system of formal rules, as we might expect, perhaps, from a people who were very practical in mind; and there are not many people who follow this religion to-day. But in their earlier days the Persians were mighty conquerors, and so their religion came to have a great influence upon many other forms of faith in Europe, Asia, and Africa.

For many years the Iranians were under the rule of the Assyrians; but at last, when the Assyrian power became weak, they set up an independent kingdom of the Medes. This had a short life, however, for it was soon overcome by the great Persian world conqueror Cyrus the Great. Between 550 and 509 B.C. Cyrus, and his successors Cambyses and Darius, with whom we have met in our story of the Greeks, changed a small and unknown tribe of peasants into a mighty nation. They conquered the great Assyrian Empire, moved westward through Asia Minor, overcame Egypt, and challenged the Greeks. But, as we have already seen, the Greeks defeated them at Marathon and Salamis. The secret of Persian success was an excellent army of horse and foot, well organised, well trained, and well equipped. Its power of rapid movement made it invincible against the large but ill-trained armies of the East; but it was no match for the heavy armoured infantry of the Greeks, when fighting at close quarters.

Alexander the Great conquered the Persian empire, and after his death a series of Greek emperors ruled the land. They



CONFUCIUS.
c. 551-479 B.C.

Confucius was the greatest of Chinese philosophers

had much trouble with the Parthians and Scythians of the Caspian region, and finally with Rome. Many of their greatest kings fought with varying success against the rulers of the Eastern Empire, until they were conquered by the Arabs, and Persia became a province of the Caliphate, the rule of the successors of Muhammad.

The Chinese, too, had their great religious teacher in the

person of Confucius. The earliest members of this race were a civilised people living in the valley of the Hoang-Ho, at least 2000 years B.C., and there are legends and

tales of their Emperors that go back for another thousand years, so that they may well be the earliest of all civilised people. They had many dynasties of rulers, and by the time of the Chow dynasty 1122 B.C. they formed a well organised feudal state. This dynasty lasted for more than 800 years. Under it the Chinese developed a great art and literature: and about 500 B.C. came a great Chinese philosopher, named Confucius.

For many centuries the people had had books to guide them in matters of religion and government. Their religion was partly nature worship and partly worship of their ancestors. Their rites included the worship of heaven and the heavenly bodies; the weather gods; the earth; the spirits of the soil and its crops; the spirits of former rulers, statesmen, sages, and inventors; and so on to the worship of their own family ancestors.

Confucius did not found a new form of religion as Buddha did. He was a teacher who sought to revive customs and ideas that had fallen into decay, and to call back the people to the ancient ways. He was born about the year 550 B.C. In his childhood his family was very poor; and when he grew up he became a magistrate in his native province and was greatly respected for his goodness. But jealous rivals attacked him, and he gave up his duties and became a wandering teacher. He journeyed throughout China, trying in vain to persuade the princes to rule nobly and well. After his death his disciples collected his wise sayings, and so we know much of his teaching. He taught that we should rever-

ence the past, and honour our ancestors, and try to follow their virtues. Ambition was wrong; the good and noble things were charity, forgiveness, and repentance; and these things were to exist in deeds and not merely in words. His Golden Rule was "What you do not like when done to yourself, do not do to others." So the Chinese believe it to be their duty to their ancestors to sacrifice all things, if need be, to the good of their family. For this they will give all, do all, endure all, and sacrifice all. And in like manner they always show respect and love for their parents, and worship their ancestors. Every household worships its ancestors, and believes that success in life depends upon the careful observance of this worship.

In the third century before Christ, China suffered much from invasions of the Huns, and a Great Wall was built to keep them out. Then came a period of decline, which was followed by a great expansion which extended their Empire to the shores of the Caspian Sea. Canals were in existence in the sixth century A.D.; printing was invented early in the seventh; and the next two centuries form a golden age of literature and painting. Early in the eleventh century the Chinese were using paper money, and about the same time they were making beautiful specimens of the porcelain for which they are so famous. In the next century they suffered from an invasion by the Mongols with results of which we shall hear in later chapters.

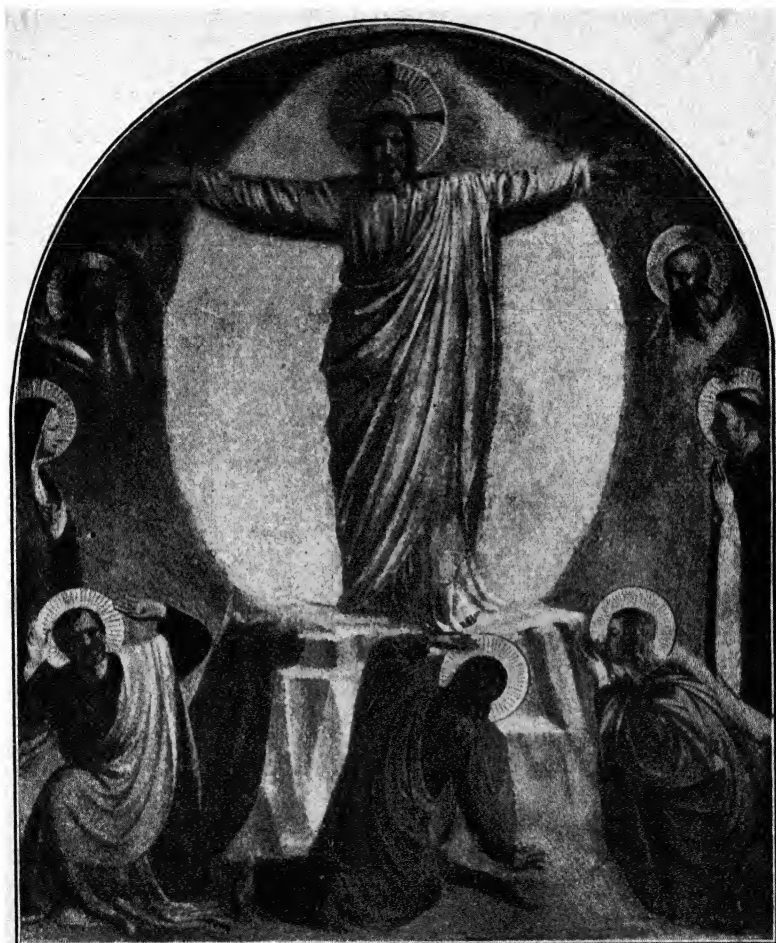
When we were reading about the Egyptians and

Assyrians we heard also of the Jews, for they lived along the caravan route by which these two great races traded with one another, and they suffered a great deal in the struggles of these two great empires for supremacy. The Jews were a branch of the Semitic family and traced their origin to Abraham, a sheik of Ur of Chaldea, a town on the Persian Gulf. He moved with his flocks to Canaan and his descendants finally came into Egypt, where one of them, Joseph, became an important servant of the Pharaoh. Afterwards they were enslaved by the Egyptians, who were afraid of their growing strength, and at length they left the land, and after many wanderings settled in Canaan in the thirteenth century B.C. For a long time they were controlled by leaders called Judges, but at length they formed a kingdom with Saul as their king. They had never conquered all the people of the land, but now under King David they became the chief people of this region. After the death of David's son and successor Solomon, the Jewish tribes became divided into two kingdoms, Israel and Judah. Both suffered much at the hand of the Assyrians. Their lands were taken from them, and they were carried away bodily into exile. During this period of exile the tribes forming the kingdom of Israel disappeared altogether as a separate race; but Judah survived, and when Cyrus the Persian conquered Babylon he permitted the Jews to return to their own land, where they remained the unwilling subjects of Persians, Greeks, Egyptians, and Romans in turn.

At first the Jews worshipped a tribal God of the same kind as the Assyrians; but in time they came to the idea of a single God, a supreme God, Jehovah, who was the especial protector of their race, and a jealous God, who would admit of no other gods as rivals to him. So there came to them the idea of the one God, the creator and ruler of all things, who rewarded them for their goodness and punished them for their sins. His divine purpose towards them was declared by special prophets, who also called them back to repentance, when they forsook the worship of their God.

The days of their exile in Babylon were declared to be a punishment for their sins, and they were promised that if they repented they should return to their former power. So they waited for an expected Messiah, or Saviour, who would bring back the glories of their former state.

Then in the reign of the great Emperor Augustus came a Jewish Messiah, who taught that He came as the Saviour of all people and not of the Jews alone. This great religious teacher was Jesus of Nazareth. The story of His life and the record of His teaching are to be found in the New Testament. From His teaching came Christianity, a new religion which was different from those that had gone before it. It taught love to God, and love to one's fellow-man. All were to do the Father's will on earth, as it was done in heaven. It taught humility and forgiveness for wrong-doing; and the equality of all persons in the sight of God, the divine



CHRIST'S TRANSFIGURATION.

A representation of an event in the life of Christ by the Florentine artist Fra Angelico, 1387-1455, who lived in the Convent of San Marco at Florence, and occupied his time in decorating the walls with beautiful frescoes. The face of the Christ is a fifteenth-century conception of Jesus. The earliest portrait of Jesus dates from the second century, and is in the Catacombs at Rome. See the picture on p. 138, which is also by Fra Angelico.

Father of mankind. It gave new hope to the poorest men and women—even the slaves in the Roman Empire could find hope in it. It joined together in a great fellowship all those who lived in simple trust in God and love to humanity, whatever their station in life might be.

It appealed to no special nation, but to the whole of the human race. Jesus taught that His kingdom was not of this world, and pointed His followers to the Kingdom of Heaven. So the Jews and the Romans rejected His teaching, and punished His disciples. But the faith grew stronger in the presence of terrible persecutions: just as the Master had suffered too, and had endured that most terrible of all Roman punishments, crucifixion. For by His life He showed the way to reach the Kingdom of Heaven.

And although at first His teaching seemed doomed to disappear, it survived and captured the imagination of the Greek and Roman peoples. St. Paul and other early Christian teachers added to the teaching much that they had gained from Greek philosophy. Finally it triumphed when Constantine the Great made it the official religion of the Roman Empire. The remaining pages of this book will contain a story which has been influenced throughout by Christianity, a story which could not possibly be what it is if Christianity had not existed.

In the same way, though not always to the same extent, other great religious teachers and religious doctrines had their great influence on the course of the

world's history. Of one of these we have not yet spoken, for the story of Muhammad is not told until we come to Chapter XI.

CHAPTER IX

THE COMING OF THE BARBARIANS

FROM very early days the Romans had had cause to dread the invasion of Italy by fierce Teutonic tribes. We have seen that on one occasion Rome was captured by a band of Gauls, and about the year 100 B.C. it was only the clever generalship of Marius that had saved Rome once more. From the time of Julius Cæsar onward the tables were turned, and the Roman legions entered the lands of the Gauls, and made them part of the Empire. But all these advances only brought the Romans into touch with still fiercer Teutonic tribes, who sometimes won great victories over them.

Each step forward made the frontier harder to guard. It was a very difficult boundary, for it was a long land frontier which required very careful watching and guarding. After the second century, too, Teutonic tribes were pressing southwards on to the border, being forced to move southward from several causes. One was, no doubt, the desire for plunder, and when these robbers had plundered they moved away. But others came with wives and children and cattle and all their household

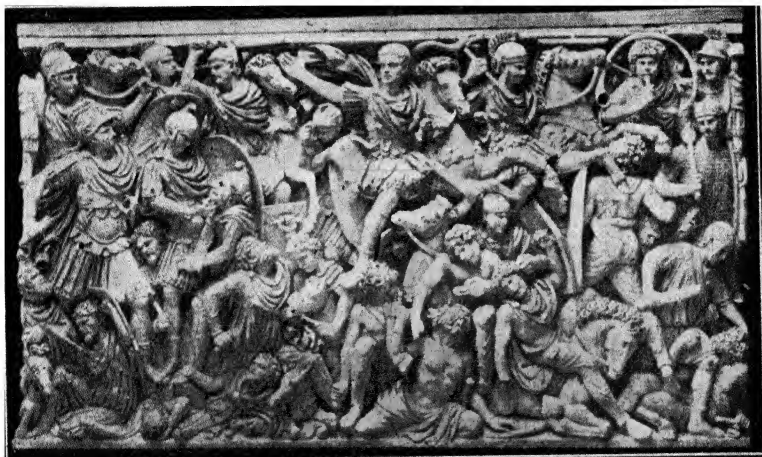
goods piled up on ox-wagons; and these came to stay. They came either because there was no room for all of them in their homeland; or because some other and fiercer tribe had taken their homeland from them to occupy it themselves.

So there was ceaseless pressure on the Roman border, and especially along the course of the Danube, which was the boundary to the north-east. Constantine the Great moved from Rome to his new city, partly, at any rate, on account of this. At first it was possible to find room for some of these invaders within the Empire, and to make settlers of the older men and soldiers of the younger: for soldiers were still needed to fight Rome's battles, and in time a large proportion of the Roman army was recruited from the barbarians.

But by the fifth century it was becoming impossible to find room for more settlers, and still the southward movement of these barbarians went on: and the pressure on the borderland became more severe. The most important invaders at this time were the Goths, a Teutonic race, who had once lived in Sweden, but had moved southward until they came to the land north of the Danube and the Black Sea. We distinguish three different sets of these Goths, the eastern or Ostrogoths, the western or Visigoths, and the Vandals, and all three were invaders of the Empire. They were a very clever people, something like the Saxon invaders of Britain, worshippers like them of Odin and Thor, and they were capable of learning and using the civilisation of the

Romans. Many of them had become Christians before the fifth century, through the teaching of a Goth named Ulfilas, who had been for some years a prisoner in Constantinople.

In A.D. 373 their peaceful life on the border of the Empire was ended by the Huns, a savage nomadic tribe



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[Anderson.

BATTLE BETWEEN ROMANS AND BARBARIANS.

A careful examination of this piece of sculpture will reveal many details of the dress and weapons of both Romans and barbarians. Compare with the picture on p 56. This bas-relief belongs to the third century A.D.

of Tartars, who had come into Europe from Mongolia. They were a very terrible people, uncivilised and dirty, different in their appearance and behaviour from the people of Europe, and terribly cruel. They were also clever horsemen and fighters: and they soon subdued the Ostrogoths, and drove the Visigoths across the Danube

into Roman territory. Unfortunately, the Romans and the Visigoths came to blows. The Gothic cavalry beat the Romans severely in a battle at Adrianople A.D. 378; and then their king, Alaric, led them through Greece into Italy, plundering as they went. In A.D. 410 they sacked Rome. It was the first foreign army that Rome had seen for 800 years, but there were now to be many attacks on Italy and on Rome. The Visigoths wandered on and finally founded an important kingdom in Spain and southern Gaul.

Meanwhile the Vandals too were on the move under a brave and capable leader named Genseric or Gaiseric. They conquered Roman Africa and founded a kingdom there, from which they plundered the Mediterranean regions. In A.D. 455 the Vandals put Rome to the sack once more, so terribly that the word "vandalism" still reminds us of what these fierce invaders could do.

It is impossible to describe here all these invasions of the Roman Empire, or to name all the various tribes of invaders. But there seems no doubt that of them all the invasions of the Huns were the worst. In A.D. 445 Attila, "the Scourge of God," became their chief, and under him they journeyed and plundered until his death, when they were beaten by a joint force of the Teutonic peoples they had treated so badly, and disappeared entirely from the pages of history. In A.D. 453 Attila attacked Rome, and Rome was saved from plunder, not by the might of generals and soldiers, but by the prayers of the

Bishop of Rome, or the Pope, as he was beginning to be called.

These successive invasions and plunderings had very much weakened the Roman power, and Italy was now at the mercy of the next invader. The Roman Empire in the west had fallen. For a few years a Teuton chief named Odoacer ruled under the overlordship of the Emperor of the Eastern Empire; but soon the Ostrogoths were busy again, and this time their leader was Theodoric, the greatest of all the Goths. The Eastern Emperor recognised him as Patrician of the West, and he soon defeated Odoacer, and became the ruler of Italy. He ruled Italy wisely and well for thirty-three years, with occasional relapses into savagery. But the Romans never accepted his rule willingly, and in his old age he acted very cruelly towards them. He did not make Rome his capital, but preferred to rule from Ravenna, on the Adriatic Sea. Above all things he gave the Italians a period of peace, for he was more than a match for any other plundering invaders.

After his death, there was disaster for Italy once more: for he left as his successor only a little grandson, and trouble came through disputes about the succession. Justinian, one of the greatest Emperors of the East, was called in to settle these disputes, and his armies invaded the Western Empire, for Justinian hoped to be able to unite East and West in a great Empire once again. But Justinian did not lead his armies himself: he used clever generals for this purpose. The first, Belisarius, con-

quered the Vandals in northern Africa, for they were no longer the great fighters they had been, thanks to the climate and luxuries of the land in which they were living. In the battles that were fought the Vandals were blotted out and we hear no more of them.

Belisarius then entered Italy, and marched to Rome. Here he was besieged for more than a year by a great host of Goths and their allies; but he managed to keep the city, and then to capture Ravenna, and destroy the empire of the Ostrogoths. He was then called back by Justinian to fight the Persians who were attacking the Eastern Empire.

But though Justinian's forces had saved Italy from the rule of the Goths, the Italians did not like the rule of Justinian any the more. The fierce warfare had ruined the country, and the burden of taxation was heavy. So there was rebellion against the Emperor under the leadership of a great Gothic general, named Totila or Baduila. Belisarius came back to Italy, but his troops were few in number and worn out with continued fighting, and Totila captured Rome and tried to destroy it altogether. It was not until A.D. 552 that his victorious career was brought to an end at the battle of Taginæ by a new Eastern army under a general named Narses. Totila and the remnant of his forces were allowed to march out of Italy, and their march out of Italy is also the march of the Ostrogoths out of the pages of history.

Justinian had united the great Roman Empire once again, but Italy had been ruined in doing this. It was

powerless to resist the attack of any new invader who might wish to plunder it. And though Justinian had done a great deal for the Eastern Empire, that Empire, too, was weakening, and invaders were beginning to attack it successfully. But at the time of his death these things did not show. He had made the name of the Empire famous by his conquests; he had beautified Constantinople by many great buildings; and he had made his own name famous by the great work of codifying the Roman Law. The Western Empire had gone but centuries were to pass by before the Eastern Empire came to an end.

CHAPTER X

THE FRANKS AND CHARLEMAGNE

WE have talked about the Goths as barbarians, but this is a word that was applied to them by the Romans, and we must be careful in using it. For the Goths were in many ways a great people, in spite of the fact that they have left no lasting kingdom behind them. At first, they were very much like the other Teutonic invaders, ready always to fight and kill, and despising learning, like the old Goth at the sack of Athens, who would not let his men burn some books they had taken from a library, because so long as the Greeks had plenty of books to read, they would be sure to waste their time over them, and so would always be

easily conquered by the strong unlettered Goths. But the Goths were never able to join with their conquered subjects and form one nation with them; and their form of Christianity was looked upon by the Romans as a heresy. So they were kept separate from the people they conquered and disappeared from the world.

But there were other invaders from the north, who deserved the title of barbarian much more than the Goths did; and it is perhaps lucky for us in the modern world that the Goths were the first to attack the culture of the Greeks and Romans, for these others would probably have destroyed very much more than the Goths did, and the world would have been very much the poorer for the loss. The Goth had learned to admire very much in the system of the Romans while living as a neighbour to them, and he took it over and used it instead of destroying it.

Some of the other invaders of whom we have been speaking were the Burgundians who settled in the Rhone valley; the Longbeards who settled in the valley of the Po; and the Franks, whose fortunes we must now follow for a time. These Franks were a set of small German tribes, who lived along the course of the lower Rhine. When they are first heard of they are looked upon as very dangerous neighbours, because of their treachery. Like many other Teutonic tribes they began to move southward into the Roman province of Gaul, and at last in A.D. 481 came under the rule of a remarkable king, named Clovis. Now Clovis was determined

to be the king of a great dominion, and so he began to attack his neighbours. In the course of a great fight with the Alemanni, a powerful German tribe across the Rhine, Clovis vowed to become a Christian if he should win; and so when victory was his, he and his followers became Christians. His wife, a Burgundian princess, was already a Christian, and had urged him to become one. Now that he was a Christian, the Gauls of the old Roman province, whom he had conquered, were willing to become his subjects also, and so his power increased, and he became the ruler of a large territory with his court at Paris.

But his successors soon became a very feeble line of kings, they are often called the "do-nothing kings," and Frankland was divided into three separate kingdoms, which were often quarrelling and fighting with one another. "Do-nothing kings" were out of place in these early days, when a king had to be ruler, judge, and general all in one, and so the kingdom of the eastern Franks, which proved to be the strongest of the three, passed under the real rule of a servant of the king, who was called the Mayor of the Palace. These mayors were kings in everything but name: they left to the descendants of Clovis the title, but nothing else. All the power and all the work and all the control were in their hands; and son succeeded father as mayor, just as son succeeded father as king. One of their tasks was to try to unite all Frankland into a single kingdom once more, and they were successful in doing this. Moreover, unlike

the race of kings, whose place they were taking and whose work they were doing, they did not grow worse as time went on, but continued to be capable rulers in successive generations.

The time came when these Mayors of the Palace were called upon to interfere in the affairs of Italy, and to understand their interference we must now see what had been happening there. You will remember that after the battle of Taginæ the Ostrogoths marched out of Italy for ever, and the land passed under the control of the Eastern Emperors. Among those who had fought for Narses in that battle were a tribe of the Longbeards or Lombards, a tribe of Teutonic barbarians from Scandinavia, who had long been living near the Danube. These Lombards were very savage and cruel by nature, and were never willing to settle down readily under the control of a ruler. But they were so pleased with the fertility of the Po valley that they moved with their families and household goods into northern Italy and settled there. Indeed, there was no one to prevent them, for the people were all worn out by the long wars with the Goths.

The peninsula of Italy was now divided into a number of states. It was still nominally under the rule of the Eastern Emperor, but the Emperor was struggling with invaders on his borders and could pay no attention to Italian affairs. The headquarters of his portion were at Ravenna, and the south too was under his control, but the central portion was under subordinate rulers called

Dukes. One of these ruled at Rome, but by this time the chief person in Rome was the Bishop of Rome, or as he was now called the Pope. The Popes had done a great deal for the Romans. It was one of them, Leo I, who was able to persuade Attila to turn away from the city: and since then his successors had been able to save the Romans from many invaders including the Lombards. This very real help in very troubled times made the Italians very grateful to the Pope, and taught them to look to him, rather than to Emperor or Duke, for help and support. The Pope's position, too, had been made stronger by the good works of Gregory I, who was Pope from A.D. 590 to 604. He had managed among other good deeds to put an end to some fighting with the Lombards which had caused much misery to the people during his lifetime. From the days of Pope Gregory the Pope was a most important person in Italian affairs.

In the eighth century, Liutprand, the chief of the Lombards, decided to attack Rome and the lands of the Pope and add them to his dominions. The Pope, Gregory III, could not defend his lands against such an attack, and so he had to look around for an ally. There was no prospect of help from Constantinople; for the Western Church at Rome and the Eastern Church at Constantinople were not agreed on certain religious questions. No one in Italy could help, and so the Pope turned to the Franks, who were good Christians, and had never been opposed to the Pope. Nothing came of this at the time. But when Liutprand's successor

threatened Rome the Mayor of the Palace marched his Franks into Italy, took some lands from the Lombards, and gave them to the Pope. In return for this help, the



CHARLEMAGNE DEDICATES HIS CATHEDRAL TO THE VIRGIN.

A panel from the shrine of Charlemagne in the cathedral at Aix-la-Chapelle, which he built. The panel is an interesting example of the Byzantine style of art, i.e. the style which developed in Constantinople (or Byzantium). From there it came to northern Italy and the countries of western Europe. Notice the architecture of the cathedral, and the representation of the Madonna and Child.

Pope recognised Pippin, the Mayor, as the king of the Franks, in place of the descendant of Clovis.

It was Pippin's famous son Charles, however, one of those rulers who have gained the title of Great, who made a close union between the Pope and the Franks. This Charlemagne was a man whose name and fame

were celebrated all through the Middle Ages in story and song. He made the Franks a great nation by his victories over the people around him, and when he had conquered these people he sent preachers among them to make Christians of them. He conquered the Lombards and added their lands to his Empire; he crossed over the Pyrenees and fought the Moors in Spain. You may have heard of the death of one of his famous knights or Paladins, named Roland, in a battle at Roncesvalles in the Pyrenees. And Charles was as great in peace as he was in war. He gave good government to the people over whom he ruled, restored law and order, encouraged learning, and built roads and bridges and churches and abbeys, some of them at his capital Aachen or Aix-la-Chapelle.

So Charlemagne restored peace to western Europe, and on Christmas Day, in the year 800, attended Mass at St. Peter's Church in Rome, and Pope Leo III crowned him with the crown of the Roman Cæsars, and hailed him as Cæsar Augustus. This was the Pope's reward to him for protecting the Papal lands against the attacks of the Lombards, and also the Pope's life from attacks by some of the Romans themselves.

So there came back into western Europe the idea of a great Empire such as the former Roman Empire had been. People welcomed the idea for they hoped it would mean peace, and the prosperity that can come only with peace. But there was danger in the position of affairs. The Pope had now become a great religious leader, the

successor of St. Peter, and the holder of important territories in Italy. And he had given to Charlemagne the position of Emperor too. So that there were now two great rulers in western Europe, one a spiritual Pope, the other a temporal Emperor, each of whom had been helping the other in many ways. Some day it would have to be decided which of these two was the greater: though as long as Charlemagne was alive, the question was scarcely likely to arise. But the question would arise, for people had never lost hope of the return of some universal power for peace, such as the Roman Empire had been, and now the idea was growing of a universal Church and a universal Christendom, instead of the older idea of a universal State.

The reign of Charlemagne marks the end of the centuries of barbarian invasion, which are often spoken of as the Dark Ages. In those invasions the old Roman Empire had been destroyed and could never be brought back again. It was a new form of civilisation that had now come to Europe, and this new form, while taking a great deal from Roman forms, was to add much of its own: the old one had been pagan, the new one was Christian.

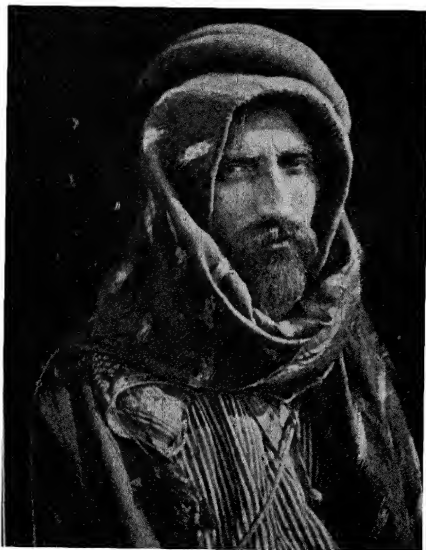
CHAPTER XI

MUHAMMAD

WE shall now have to go back again more than two centuries, and see what has been happening in Asia and Africa; and we go back once again to a Semitic people, the Arabs, who live in the peninsula of Arabia. Much of this peninsula is desert like the great Sahara desert, but the south-west corner, which has always been more fertile than the other parts, has been the home of a large number of Arabs from very early times.

These early Arabs were in many ways the finest portion of the great Semitic race, of whose members the Assyrians, Hebrews, and Phœnicians we have been hearing a great deal. They surpassed all these in size and bodily strength, and they were, at any rate, as good as these others were in mental power. The Arab was a tall, handsome man, not heavily built but very muscular, and dark-skinned and thin-faced from exposure to the desert sun. He was also sharp witted and imaginative, and given to reflection, for in the heat of the day he retired into his tent to rest and think; and in the night he saw the immensity of space and the stars in the firmament, as they show in the clear air of the desert. His life also made him very independent and loyal to his tribe rather than to his race: and the Arab race was practically unconquerable.

In the sixth century these Arab tribes were in a state of discord, and their moral life was at a low ebb. Their religion at the time was a mixture of heathen worship



From the American Colony, Jerusalem.

AN ARAB.

The Arab belongs to the dark-white or Semitic branch of the Caucasian family. Compare this picture with the pictures in Chapter I.

of many gods which had come to them from their ancestors; of Judaism, which had been introduced by the Jews of whom many were living in Yemen; and of Christianity, which had come to them from Egypt, Abyssinia, and Syria.

One very important object of their worship was an ancient and mysterious black stone, which was probably an aerolite, and so to them a sacred stone that had fallen from heaven.

Every true Muhammadan believes that the Kaaba, the sacred shrine or temple which holds this stone, was built by Abraham and Ishmael (from whom they trace their descent), with the help of the angel Gabriel, and that to touch it opens the gate of Paradise

to every true believer. This stone is at the city of Mecca, and yearly pilgrimage was then made and is still made to it: and this, and other great national festivals, make Mecca famous throughout the Arab world. At the beginning of the fifth century the chiefs of the Koreish tribe became the keepers and guardians of the Kaaba, and so this tribe, too, became of great importance.

What the Arabs needed was the call of some great religious teacher, who would give them a purer religion and teach them to live more nobly, and with much higher morals than they then possessed; and this teacher came to them at the beginning of the seventh century in the person of an Arab camel-driver, of the Koreish tribe, who was born A.D. 569 in the holy city of Mecca, and whose name was Muhammad.

Muhammad was a poor boy, who had been left an orphan to the care of a grandfather; and he had to work very hard from early youth. Part of his work was to travel as a camel-driver along the caravan route through Palestine: and no doubt this travel was to him a most valuable means of education. People were impressed by his thoughtfulness and sincerity, and he was soon called Faithful, because of his honesty in business.

He gave much thought to matters of religion; and every year he went from Mecca to a mountain not far away to spend some time in prayer and solitude, and in this solitude he found a new religious faith for the Arab people. He was filled with enthusiasm for his new message. He urged the Arabs to put away their idols

and their old beliefs, and turn to the worship of the one true God, Allah, whose chief prophet he declared himself to be. He denounced their sinful ways of life, and called them to nobler ideals. But at first they would not listen to him. 'At the end of three years he had only thirteen disciples. His own tribe, the Koreish, persecuted him: and he and his disciples suffered the usual fate of those who teach new doctrines. So, at last, he made up his mind to leave Mecca, and go to the city of Medina, about 200 miles away, where he had friends and disciples. His flight took place in A.D. 622, and this year afterwards became the first year in the Muhammadan Calendar, the year from which their dates are reckoned: just as the day of the flight, July 15, is their New Year's Day. Seven years afterwards, Muhammad made a pilgrimage to Mecca with 2,000 disciples: and in the next year he captured the city and destroyed the idols. After this the new doctrines made rapid progress, and when Muhammad made his last pilgrimage to Mecca, in A.D. 632, he took with him 100,000 supporters. Although he destroyed all the idols, he did not destroy the Kaaba, and this still remains a sacred object which the faithful Muhammadans go on pilgrimage to Mecca to see.

Many of Muhammad's sayings, and many revelations which he said he had received from God, were written in a book called the Koran, and this became the Muhammadan's Bible and the guide of his conduct. Some of its teachings are taken from the teachings of the Jews and the Christians, for Muhammad recognised that Jesus

They were unable to take Constantinople, because of its strong fortifications and because the inhabitants had a peculiar material for repelling besiegers called "Greek fire." So the Eastern Emperors managed to keep them out of Europe for some centuries. But elsewhere they seemed always victorious, and by the end of the eighth century the disciples of Muhammad were numbered by millions, and it was doubtful how far their conquests would reach. They crossed into Spain, as we have said, and quickly conquered the feeble kingdom of the Visigoths, and so reached the Pyrenees. The army that entered Spain was called by the Spanish the Moors, and this name became a term by which the Muhammadans were generally known in Europe at this time. Another term commonly used is the term Moslem.

It really seemed as if the Moors were invincible and that nothing could hold them back. But when they crossed the Pyrenees, and attacked the Duke of Aquitaine, who ruled the lands to the north of the mountains, he appealed to the Franks to come to his rescue. This was in 732, and at this time the grandfather of Charles the Great, also named Charles, was the Mayor of the Palace. They were hoping to get to Tours, where St. Martin, a famous teacher of the Franks, was buried. A great monastery had been built over his tomb, and it was the riches of this monastery that attracted the invaders. Unless something could be done, Frankland, too, would be conquered by the forces of Islam, and Charles was forced to act, and act quickly.

He collected an army and marched south. He was in time to save Tours and its monastery, and he met the Moslem forces near Poitiers. Neither side dared do anything rash, for so much depended on the result, and for seven days the armies stood watching one another. On the eighth day the Arabs attacked, but they could do nothing to break down the close wall of armoured Frankish troops. When they were tired and dispirited, Charles attacked them with his well-disciplined soldiers, and killed their leader and many of his followers, and during the night they retreated and left the Franks in possession of the battlefield.

Charles had taken a great risk, for if he had been beaten, Frankland would have been lost. But the victory was his, and it saved Christendom from the Moors. His people hailed him as their saviour, and called him Charles Martel—that is, Charles the Hammer, because he had been the Hammer of the Moors. It was because of this great victory that the Pope decided to call in the Franks to help him against the Lombards. After the battle the Moors were driven slowly back across the Pyrenees again. But they established themselves in Spain, and formed a kingdom there, with Granada as its capital, which lasted for many centuries.

The wonderful victories that the Muhammadans had won were partly due to the divisions among the Christians themselves. These centuries were a time when Christians were quarrelling among themselves over the beliefs and practices of their religious faith, and their divisions were

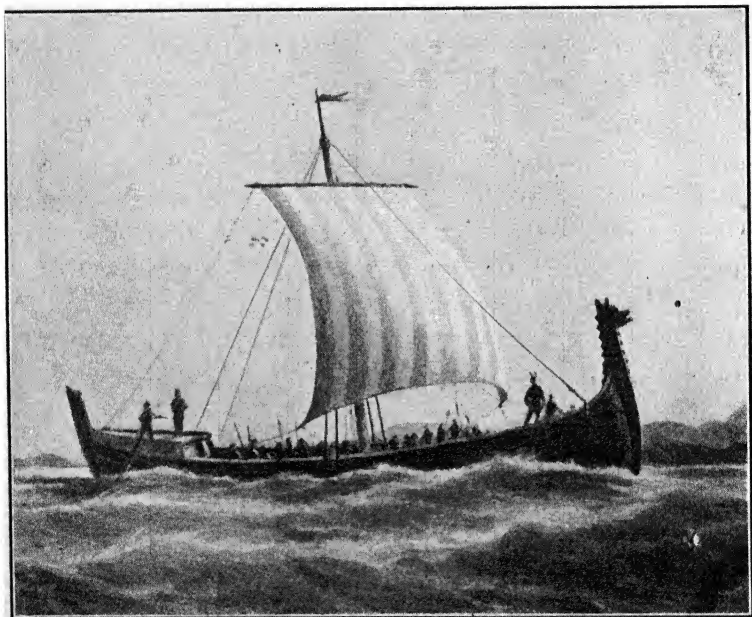
their opponents' opportunity. But this is not sufficient entirely to account for the wonderful progress this new faith made. Its success was due also to its merits. Muhammad had called the Arabs to a new ideal of life very much higher than the life they had been living, and he had made them enthusiasts for this new belief of theirs. And there were very many things in the new faith that were noble and worthy of being followed. Also learning was encouraged and for several centuries some of the followers of the Prophet were the most learned and cultured scholars of the world, both in the East and in Spain. Among other things they preserved much of the work of Aristotle and other Greek scholars. They also brought much mathematical knowledge from the East. It was they who gave algebra to the Western world, and, more important still, the Arabic numerals. Up to this time the clumsy Roman numerals had been used in calculations.

CHAPTER XII

THE STRUGGLE BETWEEN POPE AND EMPEROR

THE great Empire of the Franks that Charlemagne had formed did not last very long. Even during the great ruler's own lifetime there was trouble on its borders, for invaders were still pressing in. The Moors, or Saracens, were invading southern Italy; the Magyars, or Hungarians, had entered Europe from

Asia and were attacking the Empire on the east. Worst of all new invaders from Scandinavia and the Baltic, the Northmen or Danes, were beginning those plundering expeditions in their long dragon ships which made them



A VIKING DRAGON SHIP.

What is the method of steering this ship ?

the terror of the western seaboard of Europe in the ninth and tenth centuries. They attacked England in the days of Alfred the Great and his successors: they also attacked Paris, and gained a portion of France in which to settle, which is still called Normandy; they even entered

the Mediterranean and formed a kingdom in Sicily and southern Italy. One result of their attacks was the spread of feudalism, of which something will be said in another chapter; they also helped to hasten the break-up of Charlemagne's Empire.

It was a custom among the Franks to divide the royal inheritance among the sons of a reigning monarch, a custom that was often harmful to their power. Charlemagne left only one son, so that he succeeded to an undivided power. This son was a pious man but a poor ruler, something like Edward the Confessor of England, and the Pope gained power during his reign. When he died, the Empire was divided among his three sons by the Treaty of Verdun, A.D. 843. The eastern part, in which the people were mainly of German origin, formed one kingdom, from which modern Germany has come; and the western, which included the lands of the old Roman province, and is the beginning of modern France, formed another. Between the two, along the Rhine valley and over the Alps into Italy, was a third kingdom, whose lands both the others desired, and for which both have been fighting ever since, so far as the Rhine portion is concerned. Yet this kingdom of Lotharingia, which contained the cities of Aix-la-Chapelle and Rome, was looked upon as the most important kingdom at the first.

When the Empire of Charlemagne passed away, its place was taken by the different peoples, who were one day to form the nations that now exist in western Europe. The people in England joined together under the royal

house of Wessex; the people in France were divided into feudal counties and duchies, but the count of Paris began to be looked upon as the leader of the feudal lords in time of need. In Germany the danger from the Magyars and Slavs on the eastern border made a national leader absolutely necessary, and when the house of Charlemagne could not supply one, a leader was chosen from one of the great feudal duchies into which Germany was now divided. One of these leaders was Henry of Saxony or Henry the Fowler, and he put an end to Frankish interference in German affairs. The Germans never forgot the days of unity under Charlemagne, and the new Roman Empire he had formed; they were always dreaming of its return, and Henry the Fowler managed to unite them into a sort of federation of states of which he was the overlord. He gave them peace and extended their borders: and when he died his son Otto was chosen to carry on his work.

Otto copied Charlemagne in many ways. In A.D. 961 he was crowned King of Italy at Pavia; in the next year he went to Rome to help the Pope against his enemies, and was crowned by him in St. Peter's as the Emperor of the Holy Roman Empire of the German People. In this way the idea of a universal empire after the fashion of the Roman Empire was revived, and revived with the help of the Pope, who was the head of another widespread dominion, the dominion of Christendom. So far these two great leaders had been friendly and had helped one another, but the time was coming when each would

claim to be first, and would strive for power over the other. For as time went on the Popes became more and more important in European affairs. Many of them were men of very great ability, for they were not chosen until they had proved themselves able men. There was no hereditary succession to the Papacy, and the Popes made it their life's work to increase the power of the Church and the Papacy. We cannot follow all the steps by which they tried to gain this power, nor all the troubles that came between them and the rulers in Europe, as a result of these steps. We can only see some of the most important of them, and the results that followed from these.

There were many reasons which helped to make the Pope important. Before he became known as the Pope (the *papa* or father of the Church) he was one among the many bishops in Italy. But no doubt from the first this particular bishopric was looked upon as very important, because it was the Bishopric of Rome. In the early days of the Church it was very important that the Christians should try to keep united in matters of doctrine and worship. There were unbelievers all around them; changes would creep in unless they were very careful; and there were many cases of heresy in the Church. Now someone had to be appealed to when these cases arose; and though the Emperors often settled such matters in the eastern Church, the best person to ask in the western Church seemed to be the Bishop of Rome. For he was the direct successor of St. Peter himself; the

church at Rome had been founded by St. Peter, and its first days had been under his rule. It was also the oldest of the churches in the west, and many of the other churches were its offspring, for they had been started by missionaries sent out from Rome. It was quite natural therefore that these churches should look up to the Bishop of Rome as their father and head.

Then there was also the great renown of Rome as the headquarters and mother city of that great Roman Empire, which still had a very great influence over the minds of men. In days gone by men and women had looked to Rome for peace and protection. When the Empire had decayed, it was the Pope who had helped them, for we have seen that it was the Pope who had saved Rome from Attila and his Huns, and from Genseric and his Vandals. So Rome came to be the head of Christendom as it had been of the Western Empire, and the Pope did his best to help the people, and protect them from the evils of war and plunder in an age of barbarism. It was a good thing for Europe that Rome stood for learning and culture, for gentleness and nobility of character, when there was so much in the world that was rough and brutal.

The Pope, too, could often get help from the clergy, and most of all from the monks. At intervals during these years there were great religious revivals, which often had their origin among the monks; and then the monks, who were always great supporters of the Pope, would make the dignity of the Pope greater still. The



Photo, Alinari.

DIVISION OF SPIRITUAL AND TEMPORAL POWER.

St. Peter is here represented as giving the pallium, the symbol of spiritual power, to Pope Leo III, and the banner of Rome, the symbol of temporal power, to Charlemagne. St. Peter also wears a pallium, and has the two keys in his lap. The picture is taken from a mosaic in the Church of St. John Lateran, Rome.

Emperor, on the other hand, could rarely count upon such faithful helpers as these, for the feudal lords, on whom he had to depend, were jealous of his power and ready to rebel against him; and it was easy for a clever Pope to win some of them over to his side.

The Pope, too, had terrible weapons which he could use. These were excommunication and interdict. By the first, he could cut off a man from all religious rites; by the second, he could do the same to a nation or state. To be deprived of the consolations of religion was an awful thing to a man in the Middle Ages: he feared that it would mean his eternal damnation. So for a long time, and until Popes had spoiled these weapons by using them too freely, they gave the Popes great power.

There were many causes of dispute, too. One of them was the question of whose servants the bishops were, and who appointed them to their sees. The clergy were often employed by the rulers as public officials, because they were clever scholars, and the nobles would have nothing to do with learning. But the ruler could pay them by giving them church lands and church property instead of money or lands of his own. In these days, in fact, payments were made in lands, and the bishops and abbots were great feudal landowners, and as such were tenants of the king or other overlord. Yet their work in the Church was spiritual, and the Pope claimed, therefore, that he was their overlord, and that it was his business to appoint them.

It is obvious that when there was a great Pope and

also a great Emperor, there was likely to be trouble between them. But great Popes and great Emperors were rare, as great men always are, and when there was a great Pope the Papacy gained in power, just as when there was a great Emperor the Empire gained in its turn. When there was at one and the same time a great Pope and a great Emperor, then came a clash and trouble arose.

In A.D. 1073 such a clash came. It was by no means the first difference between these great rulers, and it was a very bitter struggle. In that year a very wonderful man was made Pope, under the title of Gregory VII. Hildebrand, for this was his name, was a Benedictine monk, and the son of a Tuscan craftsman. He was quite insignificant in appearance, being a little man who stammered in his speech. But he was a very clever statesman, who knew what he wanted and how to get it, and he was a sincere believer in the Church and its mission in the world. For some time he acted as the servant and adviser of the Popes, directing the course of events without being actually the responsible master. But at last he took up the office, and declared that the Pope ought to be "the master of the emperor." He started by making the clergy lead much better lives than they had been leading, and by trying to make them understand the dignity of their position and the importance of their work. But he soon found that if he was to succeed in this, he must be able to choose the bishops and other high officers of the Church himself.

Now the Emperor at this time was Henry IV. He belonged to the feudal house of Franconia, and his father had been a great Emperor. But Henry had succeeded to the post at the age of six, and though he, too, was a clever ruler, his life was a very difficult one. It is usually a bad thing for a ruler to start with a regentship, and this is especially true when there are feudal lords to be controlled. Also Henry was badly looked after as a boy, and so he learned many bad habits, which spoiled his character, and served as excuses when his feudal lords rebelled against him.

When it came to a fight between them, Pope Gregory had many good helpers on his side. His priests and monks could help him to stir up rebellion among Henry's feudal lords; the cities of northern Italy were becoming important centres of trade, and were not always pleased with the actions of the Emperor, though they were usually ready to fight for him against his feudal vassals; Matilda, the ruler of Tuscany at this time, was a great supporter of the Pope and the monks. Most important of all, the Normans, who had formed a kingdom in Sicily, were ready to fight and die for the Pope and his cause. Twenty years before, a Pope had led an army against them, and had been beaten and taken prisoner by them; and then when they had beaten him they had asked him for forgiveness and had promised to serve him.

So that Henry found his task a very difficult one, and when Pope Gregory excommunicated him his friends began to desert him, and he had to give in. It seemed

as if he might even lose his emperorship, too, and so he crossed the Alps in the middle of winter, to gain pardon and forgiveness from the Pope. The Pope was staying at one of the Countess Matilda's castles in the Apennines called Canossa, and hither Henry came. He was forced to remain three days in the snow-covered courtyard of the castle, barefooted and in the dress of a penitent, before the Pope would forgive him. This "penitence at Canossa" was a great victory for the Pope. But it did not end the struggle, and Gregory actually died in exile.

So the quarrel went on, sometimes one side gaining and sometimes the other; but no real settlement was possible because neither side would be content with anything short of complete supremacy. We cannot follow the struggle in detail, and must pass on to the next time a great Pope and a great Emperor came into conflict. But it is obvious that a constant quarrel like this was bound to do harm both to the Empire and to the Papacy. While the Germans were fighting for a dream of empire, the French and the English were slowly changing into nations. While the Pope was fighting for territory in Italy, people were losing some of the great respect they had for him and his office, and this might mean that they would refuse his leadership at some future time.

At the beginning of the twelfth century there was another great religious revival, which again was connected with the monasteries and was a great help to the

Pope. On this occasion the leader was perhaps the greatest of all the great Churchmen who lived and worked in the Middle Ages. His name was St. Bernard, and though he never became Pope he had more power during his lifetime than any Pope or Emperor. About the same time, too, another source of help came to the Emperor; for people began to study the old Roman law once more. This caused a great deal of attention to be paid to the story of the Roman Empire and its famous rulers: and the lawyers could argue that the Emperor was striving to form the same sort of State and the same sort of government that the Romans had had. Also these clever lawyers could become the Emperor's ministers, and he was no longer altogether dependent on clergymen for his officials.

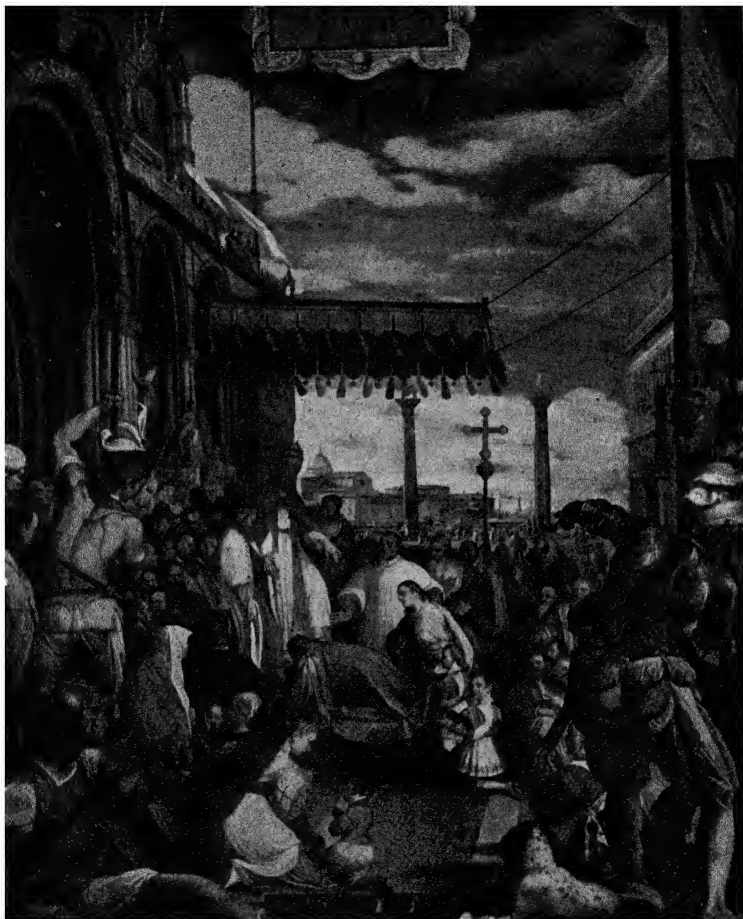
Just before St. Bernard died a new Emperor was elected who belonged to the house of Hohenstaufen, another important German feudal house. For a long time, now, the people, especially in Italy, had taken sides in this quarrel between Pope and Emperor, and the quarrel entered into all they did; it made them take sides, for example, in such matters as town government. Those who favoured the Emperor were called Ghibellines, those who were on the Pope's side were known as Guelfs. The new Emperor, Frederick Barbarossa, had a Ghibelline father and a Guelf mother, and so it was hoped that there would be peace between these parties, now that he was Emperor. He was a very great man, too, in every way, charming in manner, a splendid-

looking man, a great soldier and general, and a clever statesman.

But Barbarossa naturally wanted to make the emperorship supreme, and he had too many enemies to hope to succeed. The Lombard cities of Italy were now becoming very wealthy through their trade and commerce, and wished to become independent of the Emperor altogether. The Guelfs in Germany had a very clever leader named Henry the Lion, who was jealous of Barbarossa's power and tried to injure him. The Normans in Sicily now formed a powerful kingdom, and they were still in close alliance with the Pope. All these opponents Barbarossa had to face.

At first he helped the Pope against the Romans who had rebelled against him, and in return the Pope crowned him in St. Peter's, 1155. But soon the two quarrelled, and Barbarossa took an army into Italy, which was at first everywhere victorious, but was then almost destroyed by a plague. It seemed as if God had struck a blow for the Pope. In 1176 the Emperor returned to the attack, and was totally defeated in a battle near Milan by the Lombard soldiers. It was just a hundred years since the penitence at Canossa, and now Barbarossa was forced to appear as a penitent before the Pope in the porch of the Church of St. Mark at Venice, to be pardoned by him.

But before he died, Barbarossa made one fine stroke; for he arranged a marriage between his son Henry and Constance, the heiress to the Sicilian throne. This united



THE PENITENCE OF BARBAROSSA.

After his crushing defeat at Legnano, 1176, the Emperor was compelled to make submission to Pope Alexander III outside the Church of St. Mark, Venice (p. 117). The picture is from a painting by Fedengo Zuccharo, an Italian painter of the sixteenth century.

Sicily and the Empire against the Pope; and their son, Frederick II, was the most wonderful ruler of the Middle Ages. In many ways Frederick was centuries before his time, and his outlook was modern rather than mediæval. He is often called *Stupor Mundi*, the wonder of the world. His life, like his father's, was a long struggle against the Popes, and one of these was perhaps the greatest Pope of the Middle Ages, Pope Innocent III. No Pope had greater power, and none had a greater belief in the importance of his position. He was a clever statesman, too, and had studied law at the universities. Innocent died in 1216, but his successors were clever men and so the quarrel was a long and bitter one. It had not been decided when Frederick died in 1250, without leaving any great successor behind him. Now Pope Urban IV decided to end the struggle by asking the brother of the French king to come and take possession of Sicily and rule it as king. France was becoming a powerful state, and its rulers were on terms of friendship with the Popes. So Charles landed with a French army, defeated the young Hohenstaufen, and took possession of Sicily. The Pope had conquered and the Emperor had lost Italy. But it was a fatal victory for the Papacy; for in fighting for temporal possessions, the Popes had lost some of that great respect and reverence they had gained when their aims were altogether spiritual. France was really the winner, for France had weakened Germany, and had made the Pope to a great extent dependent upon her. Indeed, shortly

afterwards the Popes went away from Rome, and lived for nearly seventy years at Avignon, in the valley of the Rhone.

CHAPTER XIII

THE FEUDAL NOBLES. CHIVALRY AND THE CRUSADES

WE heard in the preceding chapter something of the raids that the Northmen or Vikings made upon the coasts of western Europe and the Mediterranean in the ninth and tenth centuries. Those tall, fair-haired sea-rovers were real children of the sea, and roamed it from coast to coast in search of plunder. They were strong and fierce in battle, active and quick in movement from place to place on land or sea. Their long dragon ships, sixty or seventy feet in length, were of very shallow draught, and would carry them a long way up the estuaries of rivers and creeks of the sea. Towns in these days were rarely built on the sea coast because of the danger of being plundered, but the Norseman easily reached them in spite of this. When he could go no farther on water, he left a guard over his ships and moved on over the land. The towns of western Europe, and especially the churches and monasteries with their valuable vessels and ornaments, were places well worth plundering, and he also did a trade in slaves.

His quickness of movement made it difficult to stop

him, and the troops of emperor or king were usually too late to be of any service. Consequently, the people of the districts that had to fear Viking raids, ceased to look to their ruler for support, and chose a defender who was nearer their homes. So there came to be in every district some local leader whose business it was to care for the protection of the people and goods of that district. This person became the overlord of the district, the leader of the men when there was fighting to be done, the judge who settled their quarrels for them in time of peace. In return for his protection and other services, the people gave him work on his lands, and produce from their own lands. In this way came about what is called *feudalism*.

The feudal system became the usual and recognised form of land-holding and local government in many of the countries of western Europe. It was a system of land-holding which was founded on services rendered by the landlord to his subordinate land-holders, and by these holders to their overlord in return. The overlord's business was to protect his subjects, the subjects' duty was to help him with agricultural services and food, so that he and his family and retainers could live.

Even men who were free found it better, in these days of unrest and danger, to give up their freedom and become the unfree servants of such an overlord, so as to gain his protection; and this system of land-holding by such tenants, who are called *serfs*, became common and usual. The system extended right up to the

king or emperor. His barons were also his feudal tenants, and held their lands from him in return for service, which in their case was to be military service: they were to be prepared to fight for him in his wars. Of course these chief men held large territories, and they in turn subdivided their estates among subordinate tenants, and so on. There were also other special payments to be made to overlords on special occasions.

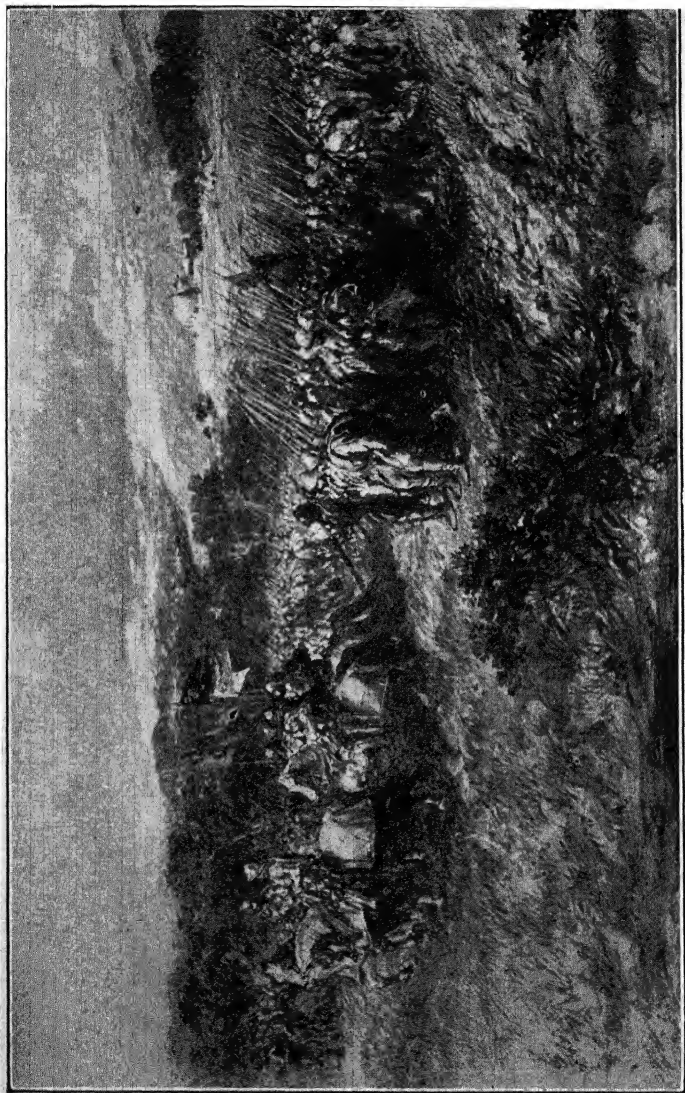
Such then was the condition of things in western Europe during the Middle Ages. It was a period of *feudalism*. The feudal lords were very important persons with a great deal of power, and they often used this power in rebellion against their overlords. Sometimes they were quarrelling with one another; at other times they were rebelling against their king. So war in some form or other was never very far from the people. And war in those days meant robbery and pillage and terrible ill-treatment of the men and women of the towns and villages, who probably had no share in the quarrel themselves and did not even know what it was all about. But whatever the poorer people may have thought about it, fighting was the proper business of the feudal nobleman. From the days of his early youth he was prepared for it by his education, and he looked forward to the day when he would be a knight, and possess armour and weapons and horses, and take his place in mediæval society as a fighting man.

In order to guide the knight in all that was fitting in

his profession, there developed the institution of *chivalry*, which is one of the most important institutions of western Europe during the Middle Ages, and still has great influence in the world. Chivalry included a whole system of rules and customs which were to be the guides of every chivalrous knight in his conduct towards religion, war, and womankind. He was trained to observe all its rules and regulations, and when he had shown himself worthy of the honour, he was made a knight with all due ceremony, and swore that he would always be a true knight.

The knight who really tried to live up to the ideals of chivalry was a very noble fellow, and a splendid example to his neighbours in these barbarous times. But all knights were not of this kind. Some of them were rough and brutal, especially in the later centuries of the Middle Ages. Yet the institution of chivalry did, at any rate, show even the worst of them what he ought to be; and perhaps it prevented some of them from being as bad as they otherwise would have been. Anything which could help to make life more gentle and noble at this time was a good thing, as indeed it is at any time.

When there was no fighting to be done for the feudal overlord or the ruler of the country, these knights would keep themselves in practice by playing at fighting in jousts and tournaments. But there was only too much fighting in Christendom at this time; and in the twelfth century the feudal barons and knights became engaged in another contest which took them to the eastern Mediterranean,



CRUSADERS ON THE MARCH.

A picture by Sir J. Gilbert suggesting the armour worn by the Crusaders, and the character of the land in which they fought.

and brought them into contact with people of another race altogether.

We saw in an earlier chapter that the Holy Land had been taken from the Eastern Roman Empire by the Muhammadans. It was in fact one of the first conquests of the Saracens. Now in these centuries one of the ways in which a Christian could show his devotion was by making a pilgrimage to the Holy Land, to visit the places where Jesus had lived and worked and taught, and especially to see the place where He had been buried. Pilgrimages are usual in many religions: you will remember that the Muhammadans had their pilgrimages also to their Holy City.

So long as the Saracens ruled in Palestine, the pilgrimages went on with little trouble, but in 1092 a new band of invaders seized the country. These were a race of Asiatic Mongols from Turkestan, a branch of the Turkish race. They soon began to treat the Christian pilgrims very harshly: and, according to the story, the sufferings of the pilgrims so troubled the mind of a French pilgrim, named Peter the Hermit, that he came back to Europe, and went through Christendom, calling upon the people to go to Palestine and fight the Turk. He gained the help of the Pope, and soon an army marched to the Holy Land, captured Jerusalem, and took the country from the Turk.

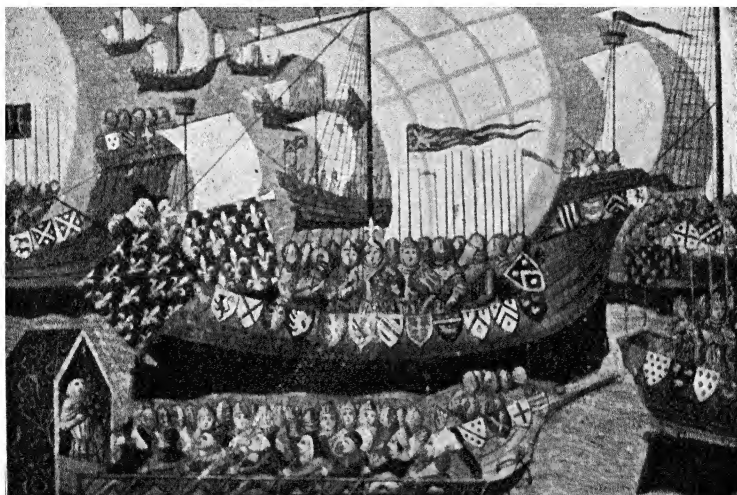
This expedition was the most successful of all the efforts that were made by the Crusaders—for that was the name by which these fighting men were known,

because they wore as their badge a Cross. We cannot here describe the progress of all the Crusades that followed. They lasted until the end of the thirteenth century, and were never very successful. Jerusalem was lost again in 1187, and was never recovered: and in the end all that had been gained was lost. This was quite as much the result of the follies and quarrels of the Crusaders as of the skill and bravery of their opponents. One set of Crusaders, for example, never got to the Holy Land at all, but went instead to Constantinople, and seized and plundered it. It was an evil thing to do, for it weakened the Eastern Empire at a time when it was finding it very difficult to keep the Turks out of Europe, and so it was partly responsible for the loss of Constantinople to the Turks in 1453.

Many famous men were associated with the Crusades. St. Bernard preached the Second Crusade; Frederick Barbarossa died on his way to the Holy Land to fight in the Third Crusade, the Crusade in which Philip of France and Richard Cœur de Lion of England fought against the brave and generous Saladin. The famous Emperor Frederick II also went on a Crusade, and was crowned King of Jerusalem after making a treaty with the Sultan of Egypt, and another great Crusader was St. Louis IX of France.

But though the Crusaders were beaten, their efforts were not altogether in vain. They had mixed with the people of the Eastern Empire and with the Saracens of western Asia; and through mixing with these different

people they learned many new things. They saw methods of life that were different from their own, they learned new ideas and new thoughts which must have helped to broaden their minds and widen their sympathies. It is things like these that make travel so important a part



A CRUSADING EXPEDITION.

This interesting picture shows the start of an expedition of French and English knights to Africa, 1390. Note the shape of the ships and boat, the shields of the knights, and the two French heralds.

of education. The East had many things to teach the West, both intellectually and also morally; and chivalry was made all the nobler from contact with Saladin and his Saracens. Also the Crusaders had been sharing in something very much bigger and very much more important than their own little feudal life at home, and

those who came back from the Crusades must have been different in many ways from what they were when they went out; even though many of their actions in the struggle may have been base and ignoble. They had learned something of brotherhood, too, from sharing in danger and hardships not only with men of their own nation, but also with men of other nations.

Other results, too, followed from the Crusades. The towns of the Mediterranean, especially Venice, gained in wealth, from their work in conveying stores and men to the Holy Land, and also from the increased commerce that followed from their contact with the East. For the East with its older civilisation had many luxuries which were almost unknown to the West, and many of these luxuries became part of the life of the people of the west after the days of the Crusades. They included spices, perfumes, and drugs, and beautiful silks, muslins, and other cloths. There were many industries, too, such as glass-working, weaving, and dyeing, in which the East could teach the West, and here again the western nations learned from the East.

But the most important results came from the new ideas which the Crusaders learned and brought back home with them. Thus they learned that there were other forms of religion besides their own, and this perhaps helped to weaken the power of the Popes in their struggles against the Emperors: though on the other hand the great religious feeling that the Crusades aroused must have helped the Popes very much in that struggle. In other

ways, too, the Crusades helped to bring freedom to western Europe. If a feudal lord took a company of retainers on a Crusade he required a big sum of ready money to equip them for the campaign. To get this money he was often glad to sell his rights over his serfs and other subordinates if they wished to buy their freedom and could afford to do so. Many towns were able to buy freedom in this way and so become free cities and engage in trade and commerce. We shall have to think more about these towns and their trade in a later chapter.

CHAPTER XIV

CHRISTENDOM AND THE CHURCH

IT has been necessary in several of the preceding chapters to refer to the Church, the Pope, and the monks. The growth of Christianity is the most important event in western Europe in the story of the Middle Ages. Christianity had a very great influence on the civilisation of those times, and shaped the ideas of the world in ways which we still follow to-day. Indeed we can say that the world would not be what it is to-day if this great idea of the Christian life and all that it means had not come into it when it did.

For Europe was influenced by this idea in many ways. In the first place Christianity gave the people an example of unity at a time when they were very much divided by feudalism. However much separated the

people of Europe were because of feudalism and other things, they were all united as Christians, just as Muhammadans, and Buddhists, and so on were all united by their faith. In the Middle Ages, too, the different sects and societies into which Christians are divided to-day scarcely existed. There was one great Church for western Europe, and all its members were united in one great Christendom; there was another great Church for the Eastern Empire. Other valuable things that the Church did was to teach people a nobler form of life and set them an example of peace and forgiveness at a time when there was very much in life that was brutal and ignoble. The Church said that all men were equal in the sight of God; it taught that women had their rights as well as men; it took care of those who were sick, or in distress, or poor and needy. All these things must have had a good effect upon the lives of the people at this time. It is true, of course, that the Church did not always use its power for good, and that its members often went astray and did evil things, and that the bad example they set had an evil effect upon Christendom. But, even so, these were known to be bad examples, and people saw that those who did them were not living up to their ideals; and, on the other hand, there were many glorious saints who did live up to their ideals, and showed to everyone that a life of self-sacrifice and goodness was possible even where many people were living a very different life.

It is really very difficult for us who live in the modern

world to understand the great power of the Church in these days, and the way in which it could influence for good or evil the lives of the people who were all members of it. All the affairs of life were associated with the Church. From birth to death every man and woman shared in its ceremonies. There were daily services in the churches, and religion entered into all the ordinary transactions of life. It was the one institution which allowed a man of merit, however lowly his origin might be, to rise to the highest position in it. The priest was the servant, adviser, and friend of his flock, and could help his people in very many ways. The rulers of the Church had great influence over emperors, kings, and nobles, and often used that influence for the good of the people. The love of the people for their Church is shown by the splendid buildings they erected for their religious services.

Besides the clergy there were also large classes of religious persons of a different kind, the monks and nuns and friars. These were a great power in Christendom. The monk was a man who had made up his mind to give up association with the world, so that he might live a religious life more successfully. He therefore retired from the world, and joined with a number of other men of like mind with himself: and this little community lived a common life in a building, a monastery, which was specially fitted for the life the monks wished to lead. Some great monk or clergyman made a special set of rules to guide their lives: and they took upon themselves vows

of poverty, chastity, and obedience. The rules told them how their daily life was to be spent, when they were to pray and worship, and when they were to work, and so on.

Monks and monasteries are not confined to the Christian religion, and are older than Christianity itself; but they became very important indeed in mediæval Christendom, and many of the greatest men of the Middle Ages were to be found among the monks. Monasteries, in fact, gave thoughtful, studious men a chance of retiring from the world for study and contemplation; whereas if they had stayed in the world they would probably have had to become fighting men.

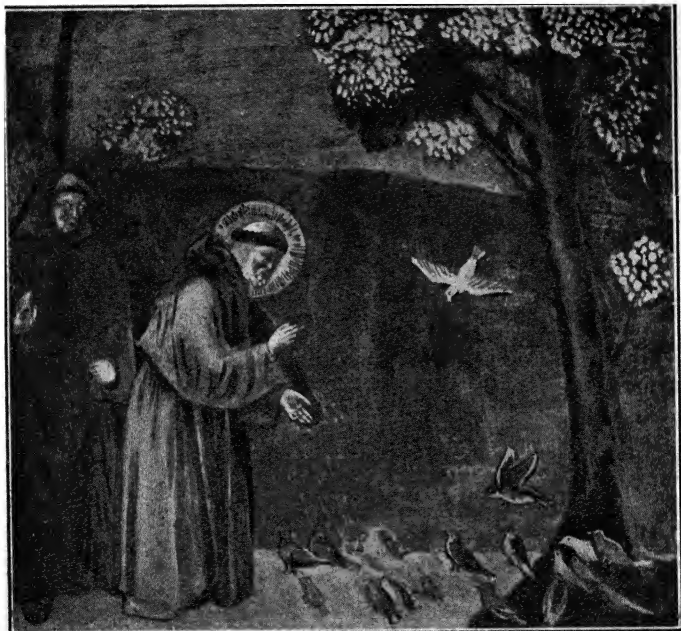
One of the greatest of early monks was St. Benedict, who lived in Italy in the first half of the sixth century. He was one of the first to form a set of rules and plan the life of a community of Christian monks, and his ideas became very popular and many communities were formed which followed his rules. These monks were called Benedictines. It was difficult, however, for successive generations of monks to keep up to the high ideals of the founder of their rules, and so, at intervals, we find new teachers coming forward and rousing them once more to a sense of duty. The greatest of these teachers was St. Bernard, who lived in the twelfth century, and was largely responsible for the foundation of a new order of monks called the Cistercian; and there were many other great monks besides.

Women, too, took upon themselves these rules and

lived as nuns in nunneries: and both monasteries and nunneries were very important in the life of these times. The monks kept alive the idea of learning and study in an age when most people were content to be ignorant; they preserved many of the books and ideas of the classical period which would otherwise probably have disappeared from the earth; and they added also to the stores of learning. They wrote out copies of books, for these times were before the days of printing presses. They helped the pilgrims and the sick; they were examples to all men of persons who had given up the world to live a religious life. Once again we have to say that they did not always live up to their ideals, but, here again, the best of them did set an example to the rest of Christendom.

Another important set of religious people were the friars. They came into existence in the twelfth century to help the poor and wretched people who were crowded together in the dirty houses and narrow streets of the towns. Sanitation and protection against disease were almost unthought of in the Middle Ages, and there was always plenty of plague and sickness. Many of the poor were quite uncared for, either in body or in mind: and there was unbelief and heresy among them as well as sickness and want. One great order of friars, the Dominican, was founded by the Spaniard, St. Dominic, to fight heresy and unbelief; another, the Franciscan, by the Italian, St. Francis, to try to cope with sickness and poverty. St. Francis, especially, is one of the most

remarkable men in Christendom, and his life is a wonderful story of devotion and self-sacrifice. Like his Master, he gave up all that he had, and spent his life



ST. FRANCIS AND THE BIRDS.

From a fresco by the famous painter Giotto, in the Church of St. Francis, Assisi. The fresco illustrates the love of St. Francis for the birds, whom he calls his little sisters.

in the service of the poor and needy, and taught his disciples to do the same. The lives of men like St. Francis must have had a great effect on the people who were living at the time.

The friars took upon themselves the same vows as

the monks, but did not retire from the world. Instead of this they went out into the world to work among the people. They lived among the poorest in the towns they visited, and worked among them to heal their bodies and souls. Nor did they stop within the bounds of Christendom. St. Francis went to Egypt to preach to the Sultan, and many Franciscans and Dominicans journeyed to remote parts of the earth to act as missionaries in the cause to which they had devoted their lives. The friars, like the monks, did not always live up to the high ideals of their founders: but nevertheless the ideals were there, and the examples of the best of them were there also.

It is easy to see from what has been said that the Church played an all-important part in mediæval life. In other chapters we shall see more of this work, and read also a good deal about its shortcomings. But throughout the Middle Ages we must always bear in mind that Christendom was a very real thing: it was in some ways the successor of the great Roman Empire, for it joined the people together in a universal brotherhood, just as the Empire had joined them together as citizens. The day came when this idea of unity broke down, but there was no more popular idea throughout the Middle Ages than the vision of unity, of all the people joined together in pursuit of some common idea, and there was no more obvious example of this idea than the unity of Christendom.

One of the most important of the many great services

of the Church to Christendom was that it kept alive the torch of learning in the dark days that followed the decline and fall of the Roman Empire. As time went on the Church was one of the means of reviving and spreading education and learning through western Europe. The Greeks and Romans had been greatly interested in methods of education, but in the early Middle Ages learning became something that was thought to be particularly the work of the clergy, just as fighting was particularly the work of the feudal baron. So for a long time the nobility cared little for learning: many of them were never able to write, some of them continued to despise learning right up to the end of the feudal period. It was different, of course, with the more enlightened rulers. Charlemagne was one of the first to see the advantages of education, and he provided schools at his court for the education of his own children and the children of the most important of his nobles.

But the Church had to care for education, because, for one thing, the clergy had to be educated men, and so there were schools connected with the monasteries, and cathedrals, and large churches. Out of these schools, and in other ways, the universities developed in the twelfth century, and soon the emperors and kings saw the value of fostering these organisations, and of encouraging the study of the Roman Law in them. For, as we have already suggested, the Roman Law showed the importance of the ruler of the State and the value of a centralised

method of government, such as the Roman Empire had had. Some of the most important of the many mediæval universities were Paris, founded by Louis VII; Bologna, famous for its studies of law, founded by Frederick I; Naples, which was the outcome of the studies in medicine at Salerno; Salamanca; and Oxford.

As the main object of education was the education of the clergy, theology was everywhere a very important subject of study, and by far the most important study at most of the universities. Many of the cleverest teachers were clergymen or friars, and they were naturally interested especially in this subject, and spent much time in the study of theology and philosophy. The system of philosophy which resulted from all this careful study is called the Scholastic philosophy; and the teachers who formed it and taught it are called the Schoolmen. We have seen in a preceding chapter that some of the learning of the Greeks was preserved by the Arabs, and it was in this way that some of the works of the great Greek philosopher, Aristotle, were saved. Now Aristotle found great favour with the Schoolmen, and they spent much time in trying to prove that the teaching of Aristotle and the teaching of the Church were in agreement. They paid much attention to logic, the science of reasoning, and made it part of every boy's course of study. But it came about that logic, which was at first a good servant, ended as a bad master, for instead of using it on really important questions, they began to make the argument itself more important than the result they should

have arrived at by means of the argument; and so they wasted a good deal of time in arguments that were foolish or fanciful.

But many of these Schoolmen were famous scholars



Photo, Alinari.

ST. THOMAS AQUINAS. THE ANGELIC DOCTOR.

c. 1227-1274.

This portrait is taken from a fresco of the Crucifixion, by Fra Angelico, 1387-1455, in the Dominican Convent of San Marco at Florence, where Fra Angelico lived as a friar. St. Thomas was himself a Dominican. See also the picture on p. 81.

who did a great deal, in their own way, that was of great benefit to Western civilisation. Two famous Schoolmen were Albertus Magnus, who was called the Universal Doctor, and St. Thomas Aquinas, the greatest of all the Schoolmen, who was known as the Angelic Doctor. These are only two of a number of clever men of different nations who wrote and taught the Scholastic philosophy. In these

days Latin was used everywhere in Christendom as the language of learning, and so teachers and scholars

could move from university to university, and teach and learn in any country.

The friars, in the days of their greatness, were very zealous in the pursuit of knowledge. Both Albertus and Aquinas were Dominicans. The Franciscans, too, had a great scholar in the person of the English Roger Bacon. The Franciscans, as we have said, wanted to do all they could to help the poor sufferers in the courts and alleys of the towns, so that they were interested in physical science and medicine. Friar Bacon was one of our first English scientists, and perhaps the greatest natural philosopher of the Middle Ages. But though the Church did much to encourage learning, yet it put many obstacles in the way of observers and experimenters like Bacon, for the leaders of the Church raised certain beliefs into the position of dogmas, and forbade anyone to write or teach anything which was contrary to them; and this did a great deal to prevent all but the most daring thinkers from proceeding along fresh lines of thought.

As learning spread the nobles became more interested in literature, and so poets and other writers composed works which were suitable for the occupants of court and castle. The language in use among the nobles was French, and very much of the court literature was therefore written in this language. It included many beautiful ballads and lyrics written and sung by the troubadours. Stories of famous heroes of the past, such as Charlemagne, Alexander the Great, King Arthur, and others, were also told in verse, and all the ideals of chivalry were

introduced into these tales. There were also poets writing in the language of the country to which they belonged; one of these, Dante, who was born in Florence in 1265 and died in 1321, wrote the *Divina Commedia*, the greatest poem of the Middle Ages, and one of the greatest poems that has ever been written.

CHAPTER XV

THE TOWNS AND THEIR TRADE

BESIDES the feudal barons and the members of the various religious societies, we have to remember the great mass of workers in town and village in the various countries of Christendom. These workers were very important in the scheme of European life, for both the other orders depended very much upon the work they did. Yet they seem to count for very little in the early Middle Ages and we do not hear much about them. Even at the end of this period, and after, the lives of the country folk seem rather unimportant. Their more fortunate brethren in the towns had many chances of bettering their condition, as we shall presently see, but very few opportunities came to the country people. They held their land by what is known as servile tenure; it was theirs in return for work done on the lands of the overlord, and the land passed on from father to son in hereditary succession. But the holder of a portion of land and his children could not leave it, or the village

in which they lived, without first getting permission from their overlord. If the land they held was sold, the people on it passed with it to the new owner. They could not be sold away from the land as a slave could, but they went with it, they were tied to the soil. People living under these conditions are called *serfs*, and serfdom was common in many parts of the world until quite recently. In some parts of Europe it disappeared at an early date, and where it remained in existence it was changed for the better in many respects as time went on.

Generally speaking we shall find that changes come more quickly in the towns than in the country. Townspeople live closer together and in greater numbers than country people, and so ideas are more freely exchanged, while new ideas are brought to the towns by the strangers who visit them for trading purposes. For trade and commerce are very valuable helpers in the interchange of ideas. We have seen this happening in our own story from the very earliest times. Ideas spread from Egypt to Crete, from Crete to Phœnicia, from Phœnicia to Greece, and so on; and this is even more true to-day, for travelling and other means of communication have made intercourse between the peoples of the world much easier.

In the days of the barbarian invaders, the townspeople had found it wise to give up their freedom, and submit themselves to a feudal overlord, just as the villagers also did. But when the danger had passed away, they found the feudal overlordship was a very great nuisance. They wanted to use their skill as workers

in industry and trade, rather than as workers upon the lands of their feudal overlords. To do this, however, they had to get greater freedom, and as we saw in Chapter XIII, it was often possible to buy this freedom from their overlord. When some of the towns managed to do this, they became "islands of freedom in a sea of serfdom," and set an example for other towns and growing villages to follow. As trade revived, the older towns, which had been important cities of the Roman Empire, but had lost much of their trade in the Dark Ages, began to revive also. The fact that they had been important in the days of empire meant in many cases that they were well situated for trading purposes. With the growth of trade, other villages, which had good opportunities for industry and trade, grew into towns also. And all these towns struggled to be free. The citizen had to be a free man, not because he had any greater right to his freedom than the serf had, but because his work could not be fitted in with servile labour, as the work of the agriculturalist could.

Whatever privileges these townsfolk gained were written down in a charter, a document which showed the rights they had managed to obtain. Sometimes these rights were few; sometimes there was complete freedom for some fortunate town. Those that gained complete freedom could form a *commune*, a town in which the whole of the free citizens were united into a corporate whole, responsible to no other overlord than the King or Emperor, and governing themselves by a council, with

a mayor or burgomaster at its head. The earliest of these free cities were in Italy, where many of the cities gained their freedom by supporting the Emperor against the Pope; though in later times they were often on the side

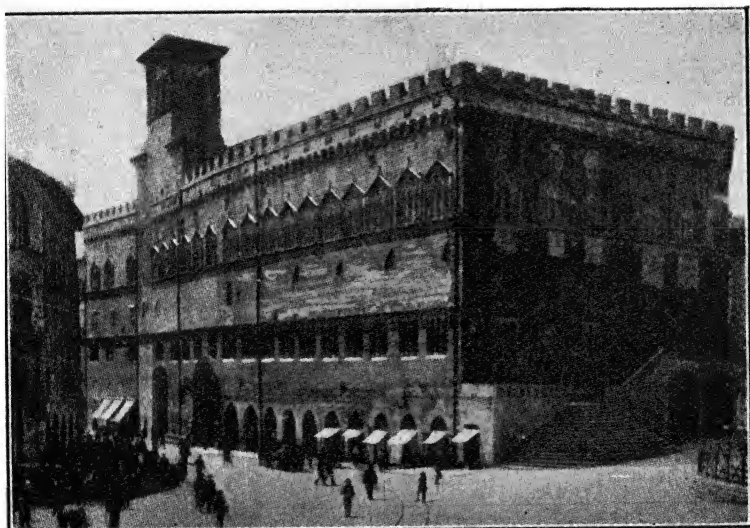


Photo by De Corolis & Co.

THE PALACE OF THE PRIORS, OR COMMUNAL PALACE, PERUGIA.

A typical example of the seat of government of a medieval Italian city state. *Priors* was the name by which the heads of the trade guilds were known. The Palace was built 1297, but was restored and altered about 1400.

of the Pope against the Emperor. Others existed in Flanders; in France, where they were usually under the protection of the King and ready to help him against the feudal nobles; and in Germany, where the situation was the same.

But while citizens were making good their claim to

local self-government, it was in trade and commerce rather than in politics that they busied themselves most; and this commercial intercourse with different peoples helped both the nation at home and the nations outside their own land. Trade gave people many articles of use which they could not produce for themselves; and though these articles were at first looked upon as luxuries, they became necessities after they had been in use for a time. So that trade meant an improvement in the standard of comfort of the people's lives. More important still was the widening of the people's ideas that came from intercourse between East and West, for this led to greater freedom as the years passed on.

We have seen how important trade was in the days of the Phœnicians, Greeks, and Romans, and although it decayed in the days of the Goths, and again at the time of the Viking raids, it never disappeared. After the Northmen had settled down to become members of European society, trade flourished more and more, until in the days of the Crusades it received another very powerful help from the movements of the Crusaders to the East.

Wherever trade was carried on, we find the traders and workers combining together in guilds and companies to protect their interests. The merchants had their companies and guilds to protect their members, when engaged in business in fairs and markets, and elsewhere; and the craftsmen, the makers of the goods to be sold, had their craft guilds, which took care that the materials

of which the articles were made were good, and the prices at which they were to be sold fair prices. Where there was trading overseas, these precautions were still more necessary. Even when trading in their own country, merchants found it necessary to join together for protection: when journeying overseas there were pirates and robbers to face, as well as feudal barons and others who were only too ready to charge unfair taxes and dues. For in these days there was nothing in the shape of international law, and so all kinds of difficulties were likely to arise in trading with other countries. In the trade with the East, the merchants journeyed together in caravans along well-marked trading routes, stopping to sell or exchange goods at certain fixed centres of exchange; so also in the West the ships moved in fleets, and fixed centres of trade and exchange were established in the different countries visited. Thus the merchants of many of the Baltic towns had a great company called the Hanseatic League, and its fixed trading centres included Bergen in Norway for the Iceland trade, Novgorod in Russia for the trade with the East, London for the English trade, and so on.

We must remember that this mediæval trade was very small as compared with modern trade, and that very much of it was between different towns in the same country rather than between different countries. To a great extent, too, it was a trade in luxuries. Still there was international trade also, and trade between the different continents too. But there were too many

obstacles and dangers in the way for trade to become very extensive, and there was much less demand for goods than there is now. People were much poorer; their standard of comfort was much lower; and they were very much fewer in number, for the big populations of Europe and many other parts of the world belong to modern times.

Overseas trading was especially risky. Many sailors were little better than pirates; ships were small; food was bad; very little was known about navigation, and sailors never ventured very far from the land, and only sailed at those periods of the year when fine weather could be expected. It was not until nearly the end of the twelfth century that the compass came into use among the Arabs.

A very important trade existed between Europe and Asia by way of the Mediterranean. The countries of Asia gave sugar, spices, drugs, perfumes, precious stones, silks, calicoes, muslins, and materials useful in dyeing woollen goods; while they took in return woollen goods, linen goods, gold, silver, and tin. There were three possible routes by which goods could come to Europe from Asia. The most northerly left China by way of Kashgar, passed Samarkand and Bokhara, and came to the Caspian Sea. The goods could then be taken into Russia to Novgorod, or by way of the Black Sea to Constantinople. A more important route was by way of Bassorah and Bagdad to Antioch, or by way of Damascus and the Jordan valley to Alexandria. The third route was by sea from China and India, up the Red Sea, and

through Egypt to Alexandria. Constantinople, Antioch, and Alexandria were the important places of collection and distribution for this Eastern trade.

The people who took it from these places and distributed it through Europe were mainly the Italians, and



THE BURGOMASTER OF ANTWERP WELCOMING THE SHIP CAPTAINS.

From a painting in the Town Hall, Antwerp. The Burgomaster is welcoming the sailors who have opened up trade with the Canary Islands. Notice the build of the ships and houses, and the dress of the people.

especially the Venetians and the Genoese. The towns of Venice and Genoa had good harbours, and they were well situated with respect to the Alpine passes, which led to the towns of northern Europe. So they collected goods from the eastern Mediterranean, and distributed them through Christendom, and became very powerful and wealthy in doing so. Their trade was chiefly

overland, but the Venetians sent a fleet of ships yearly by sea from Venice to England and Flanders. They were by far the most important traders, and many of our commercial words are of Italian origin. The towns of northern Europe benefited greatly by this trade. In the Low Countries, Bruges, Ghent, Antwerp, Leyden, and Rotterdam became important; in Germany, Cologne and the towns of the Hanseatic League such as Lübeck, Bremen, and Hamburg; in England, London.

This trading activity had many important consequences, and one of them was that more money was brought into circulation. Even though barter could still be used for the simple transactions of rural districts, it was of no use in these international enterprises. So money began to be used more freely, and it quickly became the usual means of expressing the value of anything; just as to-day we speak of a thousand-pound house, or a three-hundred-pound motor-car, and so on. Money, too, made bargaining and the fixing of prices for goods much easier.

But there were many difficulties in the way of using money, especially in international trading. Many people had the right of coining money, and much of the money in circulation was counterfeit, or else below its face value. Hence money-changing became an important business; and out of money changing came also banking, for the Italian money-changers and dealers in money began to use their stocks of money to lend at interest. In the early Middle Ages lending money at interest was looked upon

as against the law of the Church, for it seemed like taking advantage of a neighbour's necessity. It was the need of someone from whom ready money could be borrowed by kings and others that made the Jews useful in the mediæval states and gained for them the kings' protection. Before the end of the Middle Ages, merchants were lending to the kings; and the lending of money at interest, under certain fixed conditions, had become a recognised commercial transaction.

CHAPTER XVI

ASIA IN THE MIDDLE AGES

IF we look at the map of Asia, we shall see that much of the central portion is occupied by grassy steppe lands, suitable for the life of nomadic people with their flocks and herds. We have already heard something, too, of these nomads in the course of our story. The Aryan people were nomadic herdsmen until they settled down to agricultural life; the Semites were nomadic shepherds. All through the days of our story, these nomads have been raiding the settled communities that fringe the coasts of Europe and Asia, plundering and retreating, sometimes forming empires and dominions, but rarely lasting as rulers for a long time. Their emperors become weak in the luxurious life of the plains; their people do the same; and then, either the natives they have subdued rise and drive them out, or another set of

invaders conquers them and takes their place. But when we say "takes their place" we mean only as the *governing* people. Both conquerors and conquered may remain in the land, and mix together, so that in process of time a new race is formed with something of each of the older peoples in its constitution. Thus the Greeks were a



From "Asia."

A MONGOL ENCAMPMENT.

The Mongols are resting after their day's journey, and are having a meal. Notice their appearance and manner of dress, their baggage, and their characteristic kind of tent.

mixed race, and so are the English and most of the modern races of the world.

Among these people of the Asiatic plains, there came into great prominence towards the end of the twelfth century a set known to us as the Mongols. They were great horsemen, like the earlier Huns, and lived in tents and moved from place to place over the steppe lands to find grass for their horses and cattle. They lived chiefly

upon sour mare's milk and curd, and flesh which they often ate raw. We spoke in Chapter I of the great Mongolian family, and it is this branch of that family that has given its name to the whole. When we first hear of the Mongols, they are already famous as fierce and hardy fighters; and soon the tribes were united



AN ATTACK OF THE TARTARS.

The picture represents the attack of the Tartars on the Russian town of Kiev, 1235.

together under a great leader called Jengis Khan, who made Karakorum his headquarters. The Mongols had learned a good deal about the art of warfare in their struggles with the Chinese, and now under Jengis they became mighty conquerors. Before Jengis Khan died in 1227 he had created an empire which extended from the Pacific Ocean to the Black Sea and Carpathian

mountains. Turkestan, Persia, and the whole of central Asia were under his sway. His forces had crossed the Himalayas and entered Lahore. The Great Wall of China had been unable to keep him out of Peking. His army had defeated a Russian army near the north coast of the Black Sea. Under his son and successor, the Mongols conquered Poland and became masters of Hungary, A.D. 1241, and all these successes were due to clever generals, and not to force of numbers or savage massacre.

It chanced at this moment that the Mongol ruler died, and as the succession was disputed the Mongol forces were recalled from Europe and so made no settlement there. Nor did they return; for very soon their power began to decay, though for a time their conquests continued. China passed under their control, and remained under Mongol rulers until 1368; and the fourth of these rulers, Kublai Khan, made Peking his capital. The western portions of their state soon became separate dominions—one in Russia, one covering the modern Turkestan, a third in Persia and Syria.

Kublai Khan also tried to conquer the Japanese. He collected an army of a hundred thousand men, and built a fleet to take them across to the Japanese islands, 1281. But a typhoon destroyed most of his ships, and the scattered remnant was totally defeated by the Japanese, who attacked in their small ships with great success. Japan had been a prosperous community until the twelfth century A.D., but after that there were centuries of civil war between rival clans, and this held back the develop-

ment of the country. The Emperor or Mikado became only the nominal ruler of the land, and a sort of "do-nothing king." All real power passed to the Shogun, who ruled in the Emperor's name. The government was of the feudal type, and the nobility or military caste was known as the Samurai.

During the time of Mongol greatness there was much intercourse between the East and the West; for trade had by this time become very important. Kublai Khan, too, was very deeply interested in matters of religion, and asked for a hundred learned men to be sent to his court. Finally two Dominican friars visited him, with Buddhist priests and others, and the Mongols became Buddhists. But of all the many visitors who thronged to his court, the most interesting were two Venetian merchants named Maffio and Niccolo Polo, and Niccolo's son Marco. The two older men made two journeys to his court, and Marco accompanied them on their second visit. Years after his return, Marco was taken prisoner by the Genoese in one of the many struggles between the great rivals Venice and Genoa, and ended his days in captivity. To pass the time he told the story of his great journey to a fellow-prisoner, named Rusticiano, who wrote it down for us to read.

The first journey of the Polos was from Constantinople to Bokhara, where they were persuaded by some nobles of the court of Kublai Khan to go on to Peking in Far Cathay, as Europeans then called China. Kublai received them kindly and sent them back as mes-

sengers to the Pope, to ask him to send a hundred men as teachers of the Christian religion and the European arts and crafts. On their second journey they were accompanied by two Dominican friars, but the perils of the journey were too much for the friars and they turned back. But the Polos went on and stayed in China seventeen years; for they proved so useful to the Great Khan that he was unwilling to let them return. Marco undertook several missions for the Great Khan, and was for three years governor of the city of Yang-chow. At last, in 1292, the daughter of the Great Khan was to be wedded to the ruler of Persia, and the Polos were chosen as her escort. They journeyed by sea from Fokien to Persia by way of Sumatra and India in a voyage that lasted two years, and then came on to Venice by way of Constantinople.

But even their relatives refused to believe that these shabby wanderers in their Eastern dress were the Polos they pretended to be. So the travellers prepared a rich feast, and invited their relatives to share it, sitting down to the feast themselves in new and magnificent garments. Then when the feast was over, they dressed themselves once more in their battered and travel-stained garments and tore open the seams. From the rents they made, a stream of glittering rubies, diamonds, sapphires, and other precious stones poured out; the present of the Great Khan to them when they left him.

Marco Polo was only one of many interchangers of goods and knowledge between the East and the West,

who gave Europeans many of the inventions of the Chinese, including paper, gunpowder, the mariner's compass, fine cloths of many kinds, and travellers' tales which led to voyages of discovery later on. For others, follow-



TIMUR, OR TAMERLANE. 1336-1405.

From a Dutch engraving of the early eighteenth century.

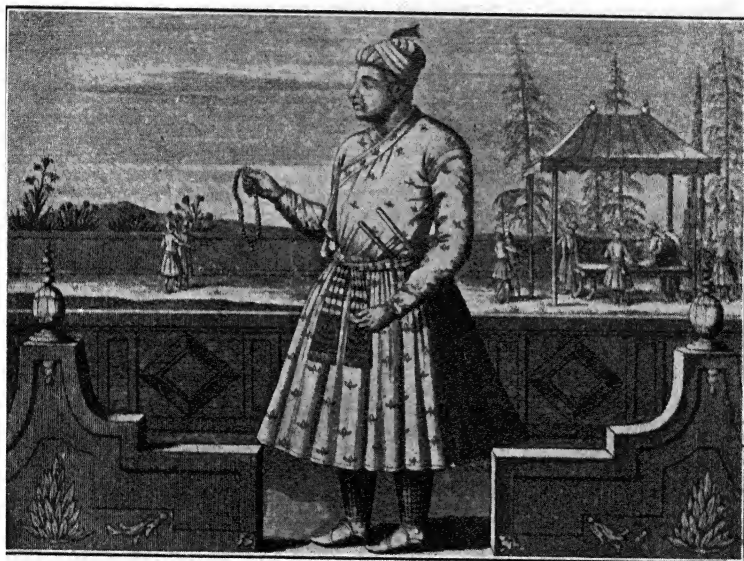
ing in the footsteps of the Polos, repeated their journeys to the East.

In the course of time the Mongol kingdoms broke up again. Ivan the Great, 1462-1505, threw off Mongol overlordship, and laid the foundations of the later

Russian empire; in 1368, the Mongol dynasty in China was replaced by the Ming rulers, who brought China to a high standard of culture. It was the Mongols of south-eastern Asia, the Ilkhans of Persia and Syria, who remained longest as a ruling power, and indeed rose to great heights as conquerors. In the days of their first settlement they burned and destroyed wherever they went, and it was through their ravages that Mesopotamia lost its fertility by the destruction of its irrigation works. They were turned back from Egypt by a defeat in Palestine, and settled down in Persia. Among them rose in the fourteenth century another great Mongol conqueror named Timur Lang (the lame) or Tamerlane. He was descended from Jengis Khan and tried to repeat his exploits. But he did not possess the genius of Jengis, and was merely a brutal conqueror with a lust for destruction and massacre. Jengis had invaded northern India; in 1398 Timur penetrated to Delhi, and sacked and ravaged town and country alike. This was the beginning of a Mongol occupation of India, which gave to India a set of Mughal or Mogul emperors. As early as 1193 there had been Muhammadan rulers in India, and constant strife; now there came, in the person of the Moguls, Muhammadan conquerors who gave peace to India by crushing all who opposed them.

After Timur had gone from India, the quarrels between the rulers started again, until at last in 1524 another Mogul chieftain entered India from Afghanistan.

This ruler, Babar, was a descendant of both Timur and Jengis Khan. He had begun to use artillery as a weapon, and found that it was very effective against the old Indian method of fighting with elephants; and in three decisive battles he made himself master of northern India. He

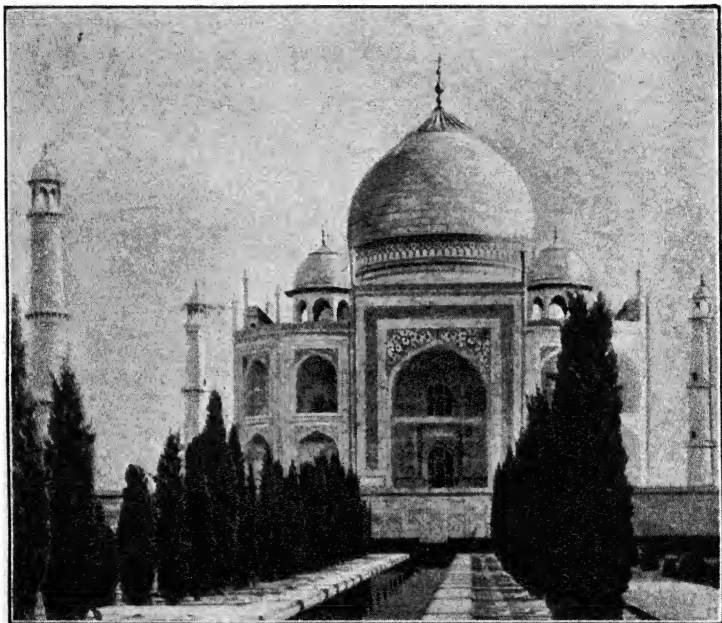


AKBAR THE GREAT. 1556-1605.

From a Dutch engraving of the early eighteenth century.

has left us an interesting record of his life in his *Memoirs*. His grandson Akbar completed his work, and established the great Mogul empire in India. But Akbar was much more than a military conqueror. He is one of the great rulers of history. A Muhammadan himself, he was tolerant to his Hindu subjects and used them in his

administration. He married a Hindu princess; he opened schools for Muhammadan and Hindu alike; above all, he sought to combine all the princes and rulers of the various



THE TAJ MAHAL, AGRA.

A mausoleum in white marble erected by the Mogul Emperor Shahjahan for his favourite wife. It was "designed by Titans and finished by jewellers," and is probably the most perfect example of building in the world.

states into one great India. He tried to rule a great and varied population so that they should benefit from his rule.

The days of the early Moguls were the best that India had known since the days of Asoka, but the quality of

these rulers soon decayed. Akbar's son, Jahangir, was talented but tyrannous; his grandson, Shahjahan, was the builder of the famous Taj Mahal at Agra, the burial-place of his wife, Mumtaz Mahal. Shahjahan was deposed by his son Aurangzeb, the last of the great Moguls, and his determined efforts to force the people to become Muhammadans of his own particular sect started the break-up of the Mogul power. Other invaders, too, had reached India, this time from the sea. Before Akbar came to the throne, the Portuguese had visited India; before the end of his reign, the Dutch and English also had arrived.

One important consequence of the raids of Jengis Khan, the first great Mogul leader, was the presence of the Turks in Europe. We saw in Chapter XIII how the arrival of the Seljuk Turks in Palestine led to the Crusades. Now, in the early thirteenth century, another band of Turks came westward, driven from their home in Turkestan by the hordes of Jengis Khan. They settled down by the side of the Seljukians in Asia Minor, and became known as the Osmanli, or Ottoman, Turks. They very soon gained control of the territories of the Seljukians, and became the neighbours of the Eastern emperors, who still ruled in Constantinople over a diminished and dwindling empire.

For centuries that city, chosen by the genius of Constantine, had been a great centre of Hellenic culture and an outpost against constant attacks on Europe from the East. The life of the court and the methods of

rule had become almost oriental; but the importance of Constantinople as a great commercial centre between Europe and Asia had given wealth to the Empire. The Saracens had attacked it in vain in the eighth century; in the eleventh the Bulgarians had caused much trouble. The Normans in Sicily, too, had made strong attacks upon the Empire from the west. But the worst blow had been when the Venetians and French Crusaders had turned aside in 1204 to capture and plunder it. This proved fatal in the long-run to the continuance of its power. But its natural and artificial defences were so strong that it still seemed almost untakeable, though weak and foolish rulers helped to hasten its downfall by calling in the Turks to help them in their civil strife. In 1358 the Turks took possession of Gallipoli, cunningly avoiding any direct attack on the capital at first. Once the Turks had entered Europe it was impossible to drive them out. They were greatly helped in their conquests by a body of soldiers, the Janissaries, who were formed and recruited from the children of the conquered Greeks. They were carefully trained from childhood as Moslems and soldiers, and became the cleverest and bravest fighting force in Europe. We cannot here follow the details of the struggle. The end came in 1453 with the capture of Constantinople by the forces of Muhammad II. The last of the emperors made a desperate defence, but many of the people offered but a feeble resistance, while the Turks showed both clever strategy and desperate valour.

The possession of Constantinople gave the Turks a firm hold on Europe. The remnants of the once mighty Eastern Empire were speedily subdued, and the Turks moved on until in 1683 they were turned back from before the walls of Vienna. Fortunately the Eastern Empire had lasted long enough to preserve the treasures of Greek civilisation until the people of western Europe were in a position to begin to use them for their own benefit and for the benefit of the rest of the world.

CHAPTER XVII

THE GROWTH OF THE EUROPEAN NATIONS

THE earlier centuries of the Middle Ages were years when feudalism grew and became all-important in western Europe; the later centuries were years when feudalism decayed and the King became all-important. Feudalism won at first, because the feudal overlord was necessary for the protection of the people living under the shadow of his castle, or near enough to get help from him when in danger from robber and invader. So that at first the feudal baron was a good and useful person, but, like many other things that start by being good and useful, he ended by being very often bad and harmful. When a number of men were trained only for fighting, and had no other object in life but fighting, they could soon become a very great nuisance, and a danger to people who wanted to live in peace. And

when there were no Viking invaders or Saracens to fight, these barons were in the habit of fighting one another, and perhaps of plundering the towns and villages of neighbouring feudal lords, or even of their own subjects. Also as time went on they became more and more powerful, until they became the rulers of the countryside. Then they did not use their power very wisely, and so it became very necessary in the interests of trade and peace to lessen their power.

Now there were several ways of doing this, and, luckily for the people of Europe, the barons helped in more ways than one to lessen their power themselves. It was explained in the preceding chapter that when trade began to revive in the tenth century, the townsfolk found it difficult to make ordinary feudal duties, such as service on the land, fit in with their work as trading people. They therefore took steps to try to free themselves from their overlords, and govern themselves. The feudal overlord was often in need of ready money, as we have seen. He was, therefore, often willing to sell his rights in the towns to the citizens as a body, and so they won freedom from him and his dues and exactions.

In the fourteenth and fifteenth centuries the feudal barons quarrelled with one another, and engaged in civil wars, such as the struggle between Orleanists and Burgundians in France, and between Yorkists and Lancastrians in England; and thus some feudal families were extinguished. But if there was no successor to a feudal

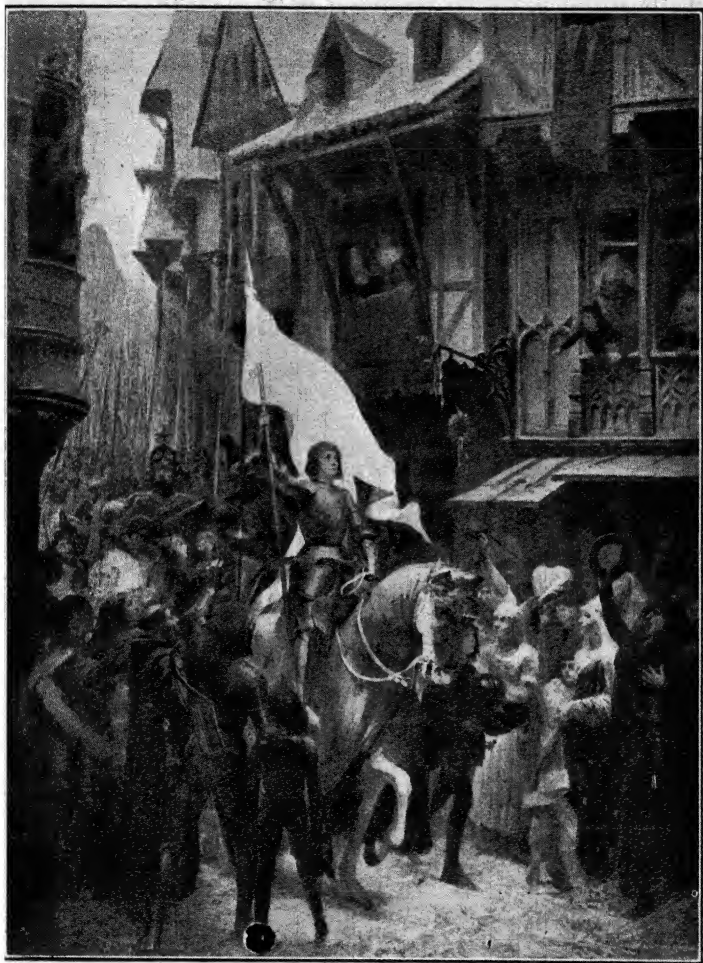
inheritance, the estate came back to the king: and so the king's power grew at the expense of his feudal nobility.

For the kings were always looking out for opportunities to grow stronger at the expense of their nobles. In the early days of feudalism the barons became so powerful that they were of greater importance in many cases than the king, and could force the king to do what they wanted. But as time went on, clever kings found out ways of lessening their barons' power, and by the beginning of the fourteenth century feudal conditions of government were passing away, and national conditions were coming in. Nations had been born, and now they were growing up: soon they would be old enough and strong enough to take care of themselves. This growth of nations and the growth of power of their kings is a very important feature of these two centuries: it is also a feature which was destined to have a very great effect on Europe, and through Europe on the world, in the next three centuries. It will be best, therefore, for us to take the nations of Europe separately, and see how each was developing its own particular nationality at this time.

England was conscious of a separate national existence at an earlier date than most of the other nations. This was due, no doubt, to the fact that Great Britain was an island separated from Europe by the sea. The separation emphasised the nationality of the people. Then again feudalism never reached the extremes in England

that it reached on the Continent. William the Conqueror took care to prevent that; as a conqueror, who had the whole of the land to distribute, he was able to do so. There were also at intervals many strong kings in England, and they were anxious to foster the national spirit, and lessen the baronial power. They found great helpers in this, too, in the people of the towns, and their efforts were successful. A series of wars, mainly against France, strengthened the idea of nationality also; and then the destruction of the feudal nobility in the Wars of the Roses left the York and Tudor kings supreme in the land. The invention of gunpowder and the use of artillery helped greatly to destroy the power of feudal armies, and ensured the destruction of feudal castles.

In France the feudal nobility had much greater power than in England, and some of the early kings were very feeble rulers. But in A.D. 987 there came to the throne, by the election of the nobles, the Duke of France, Hugh Capet. He and most of his successors proved to be rulers of great ability, and his line did not come to an end as rulers of France till 1830. Right through from 987 to the close of the Middle Ages, these kings strove to increase their authority at the expense of their feudal noblemen, and usually with success. Sometimes there was warfare; sometimes they purchased lands; sometimes they gained territory and power by marriage alliances. But always they were making additions both to their territories and their authority. Everything that helped their purpose was used, the Church, the Univer-



THE ENTRY OF JEANNE D'ARC INTO ORLEANS.

The first public act of the Maid was the relief of Orleans, which had been besieged for seven months by the English, 1429. She is here seen leading her victorious soldiers into the city after its relief.

sity, the Courts of Law, the quarrel between Pope and Emperor, the Crusades. On the whole these kings of France were the finest line of kings in western Europe at this time. There were times of difficulty, and England was a source of danger on more than one occasion, but in the end the French kings triumphed. By the end of the Middle Ages the French had become one of the most powerful nations of Europe, and their king, Louis XI, one of the most powerful of monarchs. Many names might be mentioned as helping through five centuries to bring about this result, but we must content ourselves with that of the Maid of Orleans, Jeanne D'arc, whose remarkable career brought back confidence to the French soldiers at the beginning of the fifteenth century, when their fortune seemed to be at a very low ebb indeed.

The story of the German people is a very different one. We have seen how its emperors were always pursuing the will-o'-the-wisp of a revived Roman Empire; and this left them no power to deal with their own feudal barons, whose services they wanted in the struggle with the Pope. Hence, there was no consolidation of power in the hands of the ruler as there was in England and France; and when the Hohenstaufen power broke down, after the death of Frederick II, the condition of affairs in Germany was almost anarchy. The country was saved from civil strife and robbery and plunder by Rudolf of Habsburg, the founder of the great Habsburg line of rulers of Austria and Spain. He saw that it was no use pursuing the struggle with the Pope, and that the best

thing he could do was to make himself powerful in Austria, and then extend his power over the other German states. So he became friendly with the Pope; and as his successors lived at a time when the power of the Pope was small, because of quarrels in the Church, they were able to strengthen the power of the Habsburgs in Germany. After 1437 the Empire came under their control, and remained in their possession until Napoleon brought it to an end in 1806.

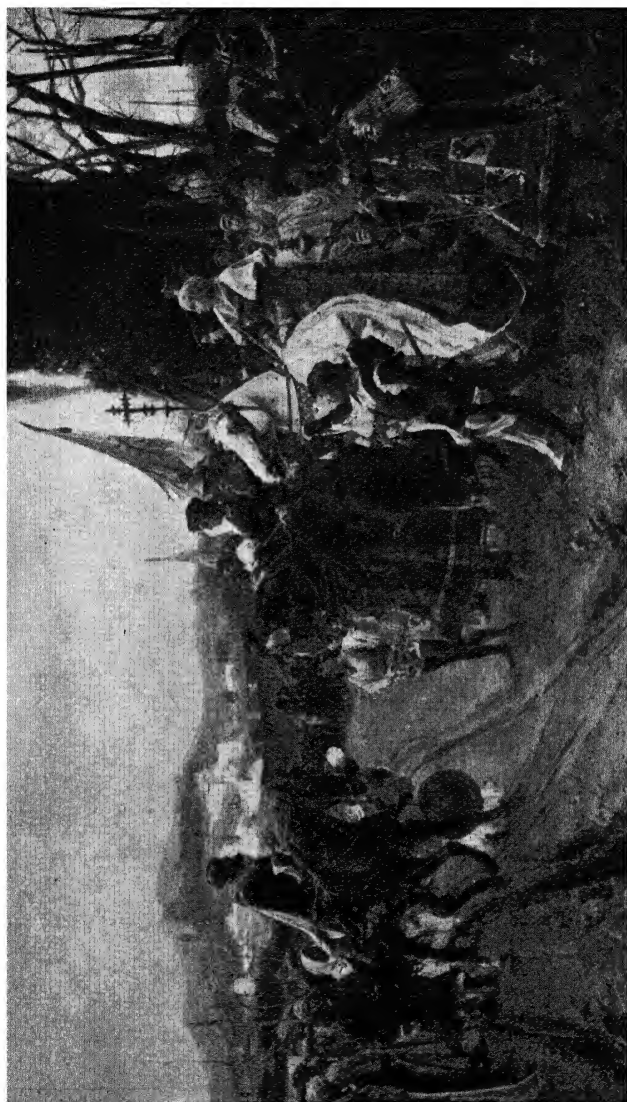
In trying to extend their control, however, there was one place in which the new German emperors met with a very decided check. This was in those Alpine regions we now call Switzerland. Here were a number of people living among the Alps who were all filled with a great longing for freedom and independence, a desire so strong that they were quite willing to risk their lives for it. They were of French, Italian, and German origin, but they were united by this desire. Many of them belonged to the Empire, but during the years of anarchy that followed the downfall of the Hohenstaufen, the people living around lake Lucerne had been to all intents and purposes independent. When the Habsburgs had become masters of Germany, they wished also to control these people around Lucerne, but the Swiss, as we may call them, banded together in a league of common help; and a desperate struggle took place in which they were at last successful. So at length an independent Switzerland came into existence in the heart of Europe.

In Italy matters took a very different turn. The

power of the Hohenstaufens passed away, and the Popes went to live at Avignon in France: and so the people were free from interference from both of these. But the Italian states were so divided by strife and jealousy that no unity was possible. They still quarrelled as Guelfs and Ghibellines long after the quarrel of Pope and Emperor had passed away. Worse still, the different city states called in mercenary soldiers, condottieri, from other parts of Europe to fight their battles for them; and in the end the French and Spanish rulers were able to interfere and take portions of Italy for themselves. Many years were to pass, as we shall see, before Italy became a nation.

Yet this same period was an age of learning in Italy more wonderful than any period of European history since the days of the Romans, and one of the greatest ages of learning in the history of the world. The wealthy princes and merchants, who controlled the various states, were great patrons of art in all its branches; and there was a constant succession of great painters from Giotto to Leonardo da Vinci, who made Italy famous in the realm of painting; of sculptors and builders who were equally great; of poets, historians, and philosophers; and of printers and binders of books. These are the days of the greatness of Venice, Florence, Milan, Rome, and many other famous Italian city states.

There was little place for disunion in the Spanish peninsula, for here the Moslem had to be opposed, and this did much to bind the Christian states together. The



THE MOORS SURRENDER GRANADA.

Granada was the last Moorish city to surrender to Ferdinand and Isabella, 1492. Note the strongly fortified city and its citadel, and the portraits of the king and queen. It is easy to distinguish the Moors from the Spaniards.

most important states in the north and west of the peninsula, the part not controlled by the Moorish kingdom of Granada, were Castile, Aragon, and Portugal. A marriage of Ferdinand, King of Aragon, to Isabella, Queen of Castile, joined their two kingdoms together. In 1492 the Moorish kingdom came to an end, and Spain quickly became one of the most important powers in the first days of modern Europe. We shall hear much of Spain in the next few chapters. Round the Baltic Sea, also, other nations were forming: Denmark, Sweden and Norway, and farther east, Russia.

CHAPTER XVIII

THE RENAISSANCE

DURING the fourteenth century great changes were taking place in the way in which the people of Christendom looked out on the world. The thought of the Middle Ages had suffered from lack of freedom; the Church and its chief officers had prevented perfect freedom of thought in the interest of their own beliefs and practices. But in the fourteenth century people were beginning to realise the necessity of the same freedom of thought and freedom of speculation that the Greeks had had. Men wanted to think for themselves, to observe and experiment for themselves. They were unwilling to be compelled to take for granted the ideas that others were trying to impose upon them. The old

ideas of universal government and the universal Church, which had been part of the outlook of the Middle Ages, and had been one of the causes of the struggle for control between the Popes and Emperors, were weakening. Their place was being taken by new ideas, the idea of nationality, of the importance of each separate nation, French or English or Spanish; and the idea of the importance of the individual man and woman, the individual rather than the gild, or company, or class, of which he was a part. In the Middle Ages plain Piers Plowman or Jacques Bonhomme had thought of himself as a member of Christendom rather than as Englishman or Frenchman; as serf, or weaver, or whatever he may have been, rather than as a separate human being with rights of his own and ideas and ideals of his own. Now a change was taking place which was to alter this outlook very much indeed, and bring the modern outlook with its desire to know more about the world and the people in it.

One of the last great writers to think of all these things from the point of view of the Middle Ages was the Italian poet Dante, who died in 1321. He still hoped that the rule of the Emperor over Christendom would come and bring with it universal peace. But his successors were conscious rather of the nation to which they belonged. Chaucer wrote of England; Petrarch, who read Virgil and Cicero when he ought to have been studying law, wrote of Italy, and so on. The Papacy had won, as we have seen, in the struggle with the Empire, but it had won only by being itself brought under the

control of France; and the victory of France was the victory of the national idea. The great mediæval institutions, the Papacy and the Empire, had both broken down. We are coming now to the days of great kings and conquering nations; of nations ruled by powerful kings, who wage war with one another, in order to gain larger territories and make themselves more powerful. And as the people wanted freedom from feudal civil wars they submitted for a time to the kings who did these things; and then, at last, as we shall see, they claimed a greater share in the government for themselves. This is the story of the modern world: first the growth of the nations under active, absolute rulers, such as the Tudors in England, the Bourbons in France, the Habsburgs in Spain and Austria; then the demands of the people for a greater share in the government, with revolution as a result if the demands are not granted.

Like other great historical changes, this movement away from the ideas of the Middle Ages was slow at first; but by the year 1500 the change was quite obvious, and we give this period of change from about 1450 to 1550 the title of the Renaissance, or the New Birth. Many things had happened in the meantime which had helped to bring about the change. The people of western Europe had got to know a great deal more about the world in which they lived, and about its history. Traders, as we have seen, had moved about the East, and had returned with stories of other people and other ways of life. The Crusaders had mixed with the people of an Eastern

civilisation, in many ways different from their own, and in many ways superior to it. Travellers to the East brought back not only interesting and valuable ideas, but also commodities which might be luxuries at first, but tended very quickly to become necessities, and soon there was a good trade in these things. And as more and more of these commodities were required, we get at the end of the fifteenth century some wonderful geographical discoveries, which gave European people a totally different idea of the world from the one their forefathers had had. If you look at the map of the world at the end of the book you will be able to find out how much of it was known to the people of Europe before these discoveries took place.

The sailors who made journeys in these days had been afraid to trust themselves very far from the land. But as time went on, they began to journey to greater distances. Travellers brought back stories of India and the Spice Islands; they learned also from the Arabs that it was possible to get to India by sailing around the south of Africa. The Turks were now masters of the eastern Mediterranean and the lands of central Asia, and were making trade more difficult there, and so a new approach to India was very much needed, if one could be found. Besides, states like Spain and Portugal, and England and France, too, naturally wanted a trade route, which would be different from the route through the Mediterranean, which the Italian traders had had as their own for centuries.

Step by step Portuguese ships went farther and farther along the west coast of Africa, until in 1492 Bartholomew Diaz got beyond the limit of the land, but was prevented from rounding the Cape by a fierce tempest. Six years later Vasco da Gama, another Portuguese captain, sailed round the Cape in fair weather and soon reached India. His success marks the beginning of the decline of the Italian cities.

The trade of the Middle Ages had been a trade of the inland seas, of the North Sea, the Baltic, and the Mediterranean; after 1500 trade becomes oceanic, the trade of the Atlantic, the Indian, and the Pacific Oceans. Readers can find out for themselves about the wonderful voyages of discovery of the great Renaissance explorers: of Columbus, who began the discoveries which gave Spain great possessions in the New World; of the two Cabots, who reached Labrador and the coast of North America, in the service of Henry VII of England; of Jacques Cartier, who entered the St. Lawrence estuary in 1534 as an explorer in the service of France; of Magellan, and Drake, and Cavendish, who sailed round the world, and of a host of other brave and heroic men. Their work was of very great importance in world development. Through their efforts new nations became very important commercially, the European nations of the coast of the Atlantic, Holland, England, France, Spain, and Portugal, and the greatness of Italy faded away; through their efforts new parts of the world were made known to these nations, and East and West began to

be more closely connected than ever before. We began by looking at our map of the world at the close of the mediæval period; we might now very well take another look to see what parts were added by these great explorers.

These wonderful geographical discoveries, then, are part of the Renaissance, of the movement to the modern world. But there were other discoveries, too, of a very different kind, which were going to have a still greater influence on the modern world, and in these discoveries it was the Italians who took the lead, as was suggested in the last chapter. The importance of the cities of Italy in matters of trade had helped them to throw off many of those feudal burdens which still existed in northern Europe, and they had formed a number of separate states, each consisting of one large city, such as Milan, Venice, or Florence, and the lands around it. These city states had become very wealthy, and their rich citizens had both time and money for the enjoyment of music, painting, sculpture, and poetry, and all those various arts which add to the pleasure of life. Consequently there were in these cities a number of great painters, sculptors, builders, and writers, whose works remain famous to this day. Greatest of all in these wonderful arts was Florence, where, in fact, most of the developments started: for Florence was the home of painters like Giotto, Fra Angelico, Raphael, and Leonardo da Vinci; of the poet Dante; of sculptors like Donatello and Michelangelo; of builders like Brunelleschi;

and of many others. In the fifteenth century a famous family of bankers, the Medici, practically gained control of the government of Florence, and encouraged these artists to do their best: as did also the Popes at Rome who were now re-building from the ground the old



THE CATHEDRAL OF ST. PETER, ROME.

Photo, Alinari.

This beautiful example of Renaissance architecture replaced an earlier church. It was the work of a succession of great architects who included the great sculptor Michael Angelo. It was begun in 1506, but the colonnade surrounding the piazza in front of the cathedral was not completed until 1666.

Cathedral of St. Peter, and tried to get all the greatest artists of all kinds to go to Rome and help in the work.

But the greatest of all the discoveries came from the reading of books, or rather from new ways of understanding their contents. Quite a large number of books of different kinds had been left by the Greeks and Romans: books of philosophy, history, travel,

medicine, and poetry; and these books had never been without their readers. In the earlier years of the Middle Ages the Christian leaders and teachers had objected to these works, because they were written by pagans. But as the years went by more and more people read these books, especially in Italy, and, what is much more important, they found out from them how the Greeks and their own Roman forefathers had looked on the world, and what their ideas were on such important subjects as religion, philosophy, education, medicine, and the like; and now wished to be as like these ancestors as possible. So they began to educate their children as the Greeks and Romans had educated theirs, and to build churches and palaces as the Greeks and Romans had built their temples and palaces; and even, as much as was possible, to write and talk as the Romans had talked and written in the days of Cicero and Virgil, the golden days of Latin literature. We can easily imagine, too, how proud the Italians were to read of the great deeds of their forefathers in the days of the great Roman Empire, and how much they would wish to be like them. All this revival of interest in the past glories of Greece and Rome, all this new understanding of the life of the past which was now revived, is spoken of as the Revival of Learning, and it is perhaps the most important part of that great change in the outlook of the people of Europe which we have called the Renaissance.

One thing which helped the progress of this move-

ment in Italy was that Greek scholars from Constantinople with their manuscript books could easily reach Florence, or Rome, or Milan, and were eagerly welcomed as teachers by the rich people of those cities; while the fact that the Turks were rapidly conquering the Eastern

Empire helped to force these scholars to travel westward.



From a painting by Holbein.

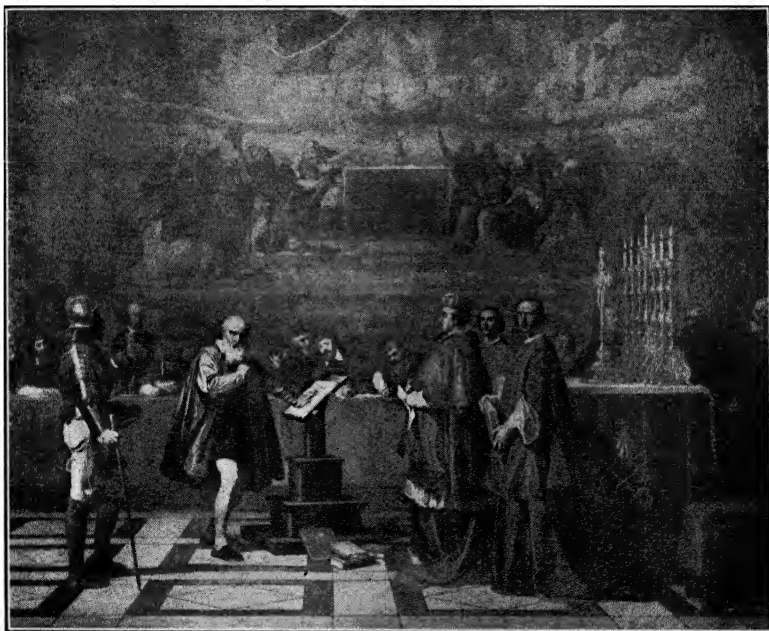
ERASMUS.

One of the greatest of all the gains that came from the Renaissance was the freedom of thought and liberty of conscience that it brought. Matters of thought were now examined in a simple, natural way, without seeking for any hidden or allegorical meaning. The test of truth was now the power of the human

understanding, and so we find that many of the leaders of the new thought are called *humanists*, a very appropriate name. The greatest of all the humanists was Erasmus of Rotterdam, and among his friends were the English Sir Thomas More and John Colet, Dean of St. Paul's Cathedral in London.

Freedom of thought was wanted very badly in the

realm of science. Science was almost at a standstill in the Middle Ages, but now it could move on to new experiments, new discoveries, and new inter-



GALILEO'S RECANTATION.

Galileo's lectures on his new theory of the solar system attracted widespread attention. The Church refused to accept his new ideas, and in 1632 he was summoned by the Pope before a tribunal at Rome. Being now an old man he agreed to recant and declare that the earth was really the centre of the system and therefore unmovable. But, according to the story, as he rose from his knees, he muttered, "But it does move, all the same."

pretations. The first advances came in astronomy. At the beginning of the sixteenth century, Copernicus changed the ideas of all who had gone before him, by

showing that the sun, and not the earth, was the centre of that great world system of which the earth was one of the planets. A little later, Kepler added to that knowledge, and Galileo invented the telescope, and so made possible a great extension of men's knowledge of the universe. The spreading of all these new ideas was greatly aided by the discovery of printing, for now books could be multiplied easily without laborious copying by hand.

Very soon this Renaissance movement crossed the Alps to the other countries of western Europe. Rome was the headquarters of the Catholic Church and so many persons journeyed from the other European countries to Italy on Church business, and many scholars from Germany, France, England, and other countries went into Italy to learn from the Greek and Italian teachers. When they had learned what they could, they went back and taught it in their own universities. So the movement spread northwards over the Alps, and in these northern countries it produced some remarkable results also, which were not quite the same as the results of the Renaissance in Italy itself. The most important of all these results was a great religious Reformation of which we shall read in the next chapter. Another result was a great outburst of artistic and literary activity in the countries to which the movement came. Rembrandt and Rubens, Rabelais and Montaigne, Shakespeare and Milton are products of the northern Renaissance.

CHAPTER XIX

THE REFORMATION

WHEN the people of northern Europe began to share in the Renaissance, the first joys of the New Learning had begun to pass away. To the people of Italy the literature and art of the Renaissance had made an appeal which touched them very closely, because they themselves were the descendants of the Romans, whose life and work they were now for the first time realising. It was easy for them to catch something of the pagan spirit of old Rome; to speak and write and think of Jupiter, and Apollo, and Pan, and Venus. In the first raptures of their discoveries, too, they went somewhat to extremes. In the reaction from the restraints and denials of mediæval Christianity, they dwelt upon the joys and pleasures of life, and gave themselves up to excesses, which even some of the Popes shared. To the soberer people north of the Alps, Italy seemed the home of evil and vice. When the Renaissance was brought to them, it came in a soberer and more restrained form; it was something to be used as well as something to be enjoyed; it brought with it new ideas and new problems of life and conduct, and it had to be used to find solutions to the problems it raised.

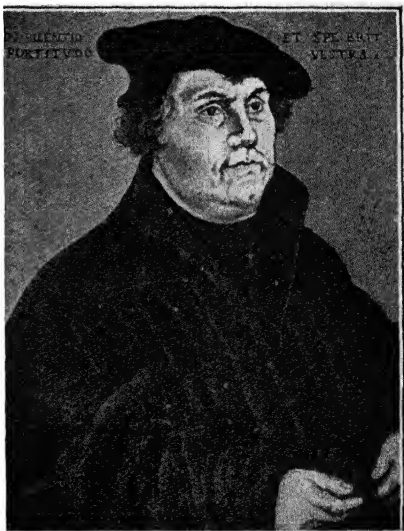
Now at this time many earnest men and women in northern Europe were very much troubled about the question of religion. The Christian Church was not so

great and noble as it had been in earlier times. Naturally enough, in the course of ages, many new additions had been made to the teachings and doctrines of the Church, and now some of these additions were being called into question by the scholars of the New Learning. The introduction of printing gave people an opportunity of reading the Bible for themselves; and they found that the meaning the priests, who taught them, gave to some parts of the Bible, was not the meaning they would have given to it themselves. And as everything connected with the Renaissance was emphasising the importance of the individual, and the right of the individual to think and act for himself, they refused any longer to accept the priest's teaching or explanation, and took their own as the correct one.

They were very seriously concerned about religious questions, and were very anxious indeed to find out what was the truth, and then to follow it. This is particularly true of the people who lived in the great trading cities that had grown up in Germany, Holland, England, and other countries of northern Europe. Merchants and traders, mixing as they did with people of many nations, were susceptible to change, and were very much interested in new ideas. And their thoughts and feelings on this most important subject were roused still more by the growing worldliness of many of the monks and higher clergy, and of some of the Popes also, about this time.

This questioning came especially about the beginning of the sixteenth century; but there had been much trouble

about religious questions, and about the misdoings of Popes and monks and friars and clergy for more than two centuries before this. It is only because the lives of the Popes and clergy were worse about this time, and because the Renaissance was causing more people to think and act for themselves, that we get special trouble now. In the fourteenth century John Wyclif, a great Oxford scholar, had spoken and written about the worldliness of the clergy, and had protested against sending money from England to the Pope, and had translated part of the Bible into English. Early in the next century, John Huss, a scholar of the University of Prague in Bohemia, began to work on the same lines as



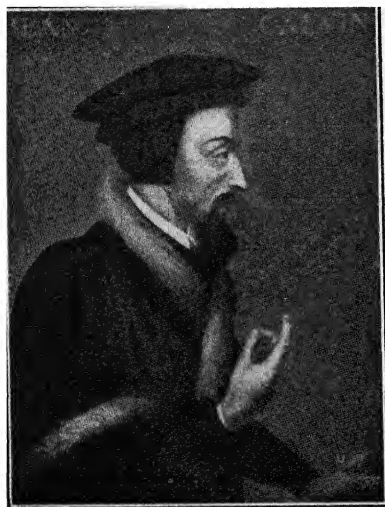
From "Heroes of the Reformation" (Putnam's).

MARTIN LUTHER.

Wyclif. General Councils, too, were held to find out the best ways of improving the Church. They were brought about largely by the enthusiasm for reform of the University of Paris, and the Emperor Sigismund.

Now, in 1517 a clever German scholar named Martin Luther began to speak and write against the errors of

the Church. Luther's father was a poor man who had struggled to give his son a good education, and he was very disappointed when his son decided to enter a monastery. The son was so good a scholar that in 1512 he was made Professor of Theology in the University of



From "Heroes of the Reformation" (Putnam's).

JOHN CALVIN.

Wittenberg at the early age of twenty-eight; and the more he studied, the more he became convinced that changes were necessary in the doctrines and practices of the Church. Soon he began to declare this publicly, and the printers of Germany spread his words throughout Europe. The leaders of the Church and many of the rulers of the German states tried to stop his teaching, and there were times when he

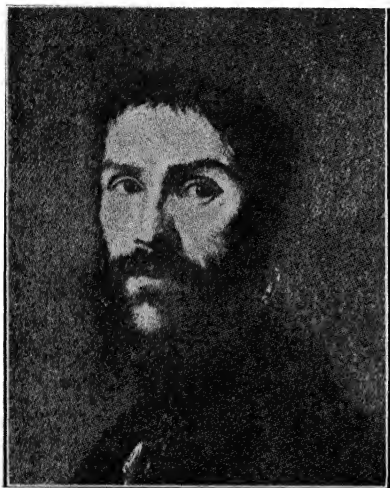
was in grave danger of being burned as a heretic, as John Huss had been. But he went fearlessly on with his work, and soon a large portion of the German people had come to his way of thinking. They separated from the Roman Church, and became known as Protestants or as Reformers. Once when Luther's life was in danger, he was captured by his friends, and

kept a prisoner in the castle of Wartburg so that he should not be put to death, and while there he translated the Bible into German, and so gave the German people a Bible they could read for themselves.

The greatest teacher among the Reformers, after Martin Luther, was a French lawyer named John Calvin. He had been educated at the University of Paris, but he was compelled to leave France and went to live at Geneva. Here he taught the stern doctrines which have ever since been known as Calvinism. The French were divided in their religious opinions, but the great majority of them remained Catholics. Some of the merchants and craftsmen, however, became Protestants, and were called Huguenots, and there were religious wars in France between them and the Catholics.

For this breaking up of the old united mediæval Church was followed by bitter religious wars in some of the countries of Europe, and by still more bitter persecution in others. People in those days did not believe in toleration, they could not understand that there could exist side by side in one and the same country people of different religious views; and they tried to stamp out all forms of belief but their own. The worst of all these religious wars was a war in Germany between the states which followed Luther or Calvin and the Catholic states. It lasted for Thirty Years, 1618–1648, and before it was finished it had become a European war, in which not only the German states, but Spain, France, and Sweden also were engaged.

By 1648 the countries had either completed their Reformation, or had decided that there should not be one in their particular case. The Catholic Church had reformed itself also by a great Council, held at Trent between the years 1545 and 1563. This reformation, the Counter Reformation, as it is usually called, enabled



IGNATIUS LOYOLA.

the Roman Church to regain some of the areas which had been turning to Protestantism, and in this the Church was greatly helped by the zeal of a new religious Order, the Society of Jesus, or the Jesuits, which was founded by the Spaniard, Ignatius Loyola. The Treaty of Westphalia which ended the Thirty Years' War left Europe divided into Protestant and Catholic States:

and generally speaking the Mediterranean countries remained Catholic, and the northern countries became Protestant. France was Catholic; Germany was divided: the southern part, Austria, Bavaria, etc., was Catholic; the northern portion, including Prussia and Hanover, was Protestant. England and Scotland were Protestant, Ireland was Catholic. Now that a settlement

had come about, religion was no longer a cause of quarrel between nations, as it had been in the days of Elizabeth of England and Philip of Spain. Unfortunately, there were plenty of other matters about which quarrels could take place.

CHAPTER XX

THE POWER OF SPAIN

WHEN the voyages of discovery of Columbus, da Gama, and the rest had brought the people of Europe into closer association with many new parts of the world, adventurous sailors and traders and soldiers went to these new regions in search of trade or plunder, or from a desire to know more about the world in which they lived. Soon the ships of Europe were sailing across the Atlantic and the Indian Oceans, and were entering the Pacific. Commerce was the quest that took the traders to these distant parts of the world. They sought the spices that grew in the Malay archipelago, the diamonds, muslins, and silks of India, the gold and silver of the New World, or anything else which could be brought back to Europe and sold at a profit. They soon began to establish trading stations in these distant lands. To do this they leased a portion of territory from some native prince, and erected upon it residences and storehouses. This factory, as it was called, became a trading centre, where native produce could be collected, and where ships from the home country could

load and unload their goods. Each nation tried to get a monopoly of the trade at its own stations, for no one at this time believed in freedom of trade, and trading rivalries soon led to quarrels among the nations concerned.

In pursuit of trade European nations came into contact with peoples living in all parts of the world. Some of them were people with civilisations very much older than any European civilisation; others were savages often at a very low stage of civilisation indeed, and there was a temptation and a tendency to exploit such people to get wealth rapidly.

The first Europeans to extend commerce across the seas in this way were the Portuguese. Their explorers had been the first to reach India, and Portuguese trading stations were soon established there. The Arabs objected strongly to the presence of Europeans, and the Portuguese had to fight hard to keep the footing they had gained. They were also soon established in Brazil, and formed trading settlements there. But they found that the cost of their Empire in men and money was more than they could manage, and they fell into the background as a colonising power. Moreover in 1580 Portugal lost its own rulers, and became for a time a part of the Spanish empire.

Their place was taken by Spain. The voyage of Columbus had given Spain a claim to great possessions in the New World, and Spaniards were sent out to exploit these newly discovered countries in the interests of the

home country. Spain in the sixteenth century was one of the most important nations in Europe. We saw in Chapter XI how the country had been invaded and conquered by the Moors. From the thirteenth century the Spanish people, who had been forced by the Moors into

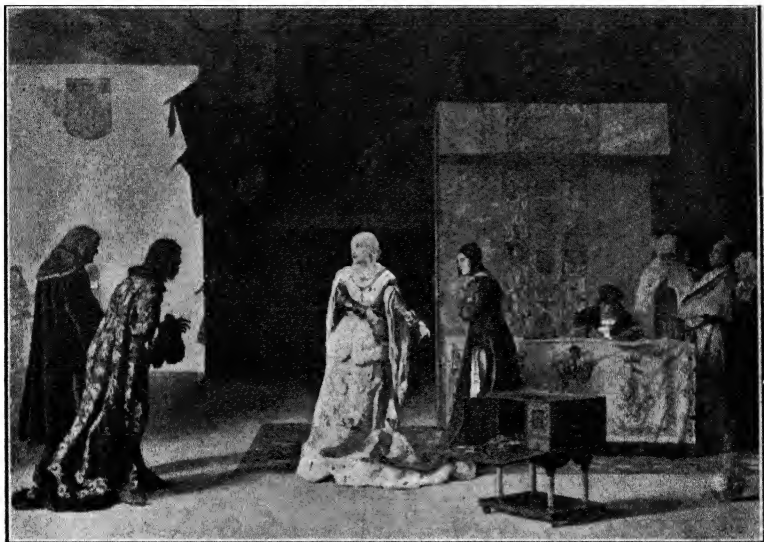


Photo by W. F. Mansell.

QUEEN ISABELLA PLEDGES HER JEWELS TO GET MONEY FOR THE EXPEDITION OF COLUMBUS.

the mountainous country in the north of the peninsula, were slowly driving them southward and recovering their land. The last Moors were subdued or left the country as a result of the joint work of Isabella, Queen of Castile, and Ferdinand, King of Aragon, who married and founded the Spanish royal line. Ferdinand and

Isabella sent Columbus on his quest; for they were always willing to help in exploration and colonial development, and under their direction Spain established a great colonial Empire in central and southern America. Mexico was then in the hands of a race known as the Aztecs, and in 1519 a Spanish soldier and adventurer named Cortez landed with a handful of Spanish soldiers, and quickly completed the conquest of the country. The natives knew nothing of horses or of firearms, they were dis-united and quarrelsome; and these things made the path of Cortez fairly easy. Still his easy conquest is one of the wonders of history, and it brought almost untold wealth into the coffers of Spain, and helped to make Spain supreme in Europe. In 1531 another Spanish soldier named Pizarro sailed from Darien for Peru. Another conquest followed as remarkable as that of Mexico, and another rich territory was added to the Spanish crown. But the Spaniard was a poor coloniser. His idea was to exploit the land for the sake of its gold and silver, to get rich and then get back to Spain: and in pursuit of this policy he used the natives as slaves in the mines, with the result that they died in thousands.

Of all forms of colonisation, the exploitation of the mineral wealth of a colony is the worst. Once the mineral wealth has been used up the value of the colony has ended, unless indeed the colonists are prepared to turn from mining to the development of the animal and vegetable productions of the region. For animal and vegetable products do not come to an end; with proper care and

attention they increase in value, while they form also in many cases the means of life of the colonists. Those colonies, therefore, were most likely to prosper where the inhabitants were prepared to make them their homes, cutting themselves off from their native land, and not



Victoria and Albert Museum.

PIZARRO CAPTURING THE INCA OF PERU.

This is a copy of a picture by Sir J. Millais, and shows Pizarro seizing the Inca or ruler of Peru.
1532.

hoping to get rich quickly in order to return to it, and producing those articles which were likely to find a market in European countries. It was Spain's fatal mistake that she did not do this. Moreover the Spanish colonies were situated in or near the torrid zone; in regions, that is, which were too hot and too unhealthy to become the

lasting homes of Europeans. Colonists from Europe were fitted for more temperate regions than the tropical lands inhabited by Spain. One evil result that followed from this inability of Europeans to work in these lands was the introduction of slave labour. From the first the Spanish conquerors forced the conquered Aztecs and Peruvians to work for them, and when this supply began to fail, negroes were imported into the New World from Africa to work as slaves. Slavery was approved of by the European peoples on the ground that the negroes were better off under their new conditions of life and were able to become Christians.

But Spain not only possessed large territories in America, she was also a powerful nation in Europe. We have seen that the rise of the nations to importance was one of the great features of the Renaissance period, and that, as a result of this, the old idea of Christendom, of a great united state in western Europe, broke down, and was replaced by the idea of a number of national states, each striving to become as powerful as possible, while the others were trying to prevent any one state from becoming powerful enough to upset the rest. Out of this came the idea of the Balance of Power as a principle guiding the various European states in their relations with one another. The boundaries of these states were fixed very much as we have them to-day, by the Treaty of Westphalia, and after this it was the policy of the states generally to prevent any one state becoming over powerful and extending its territories at the expense of

the others. If a nation did gain in territory in any way, compensations would be made to other nations to restore the balance.

In the sixteenth century, then, Spain was the greatest nation with France as its leading opponent. Charles, the grandson of Ferdinand and Isabella, was not only king of Spain, but also Holy Roman Emperor, and therefore the head of the German people, and, as Duke of Burgundy, the master of rich manufacturing Flanders. He had also the vast possessions in the New World of which we have been speaking. Spain, too, was the great defender and supporter of the Catholic Church. The Spanish people were but little troubled in their own land with Reformation movements. They and their ancestors had fought against the Moors, and this had helped to keep them closely united to the Roman Church. Any attempts at preaching the new doctrines were quickly put down by an Office of the Church, the Holy Inquisition, whose duty it was to prevent the spread of heresy. The acts of the Inquisition in the Spanish colonies were one of the causes of the great enmity that existed between England and Spain when Elizabeth ruled England and Charles's son Philip was king of Spain. This enmity led to the deeds of Drake and his fellow "sea dogs," and to the Spanish Armada, 1588. But there were other reasons, too, and one of the most important of them was the fact that the Spaniards tried hard to keep all the trade with their colonies to themselves, and refused to allow other nations to share in it. Englishmen in the days of

Elizabeth were seeking trading facilities in many parts of the world. Commerce was becoming one of the most important features of the intercourse between the nations.

As ruler of the German and Burgundian territories, Charles V was brought face to face with great Reformation movements. He was Holy Roman Emperor when Luther was teaching his reformed doctrines; and he did his best to prevent the spread of Protestantism, though in vain. His son, Philip II, succeeded to the Spanish part of his possessions, though not to the German part, which went to Charles's brother Ferdinand who was Duke of Austria; and Philip was soon faced by a revolt of the Dutch, who had accepted the doctrines of Calvin and had broken away from the Roman Church. Philip was a very bigoted, narrow-minded man, and was determined to crush all his opponents. But his efforts against the Dutch were unsuccessful. These hardy people defended themselves and their cities to the last; they resisted all the tortures and massacres of Philip's generals, and in the end they won freedom for their religion and themselves.

In the course of the struggle they had been led to attack the Spanish ships and Spanish commerce; before the struggle was over they had become an important seafaring people with a rapidly developing trade as carriers of the goods of the nations of western Europe. They held lands in North America, where New York now stands; and they had founded an important colonial empire in the Malay peninsula and the West Indies. By

1660 Spanish power was decaying; the struggle with France, Holland, and England had wasted her resources; they had been wasted still more by the foolish policy in matters of trade and commerce which the Spanish government had followed.

CHAPTER XXI

LOUIS XIV AND THE SUPREMACY OF FRANCE

THE French were the main cause of the decline of Spain at the end of the seventeenth century. The story of the rise of France to greatness under the rule of the Capetian kings is a story of the careful work of centuries of master-builders. Hugh Capet himself, the founder of the line, who was made king in 987, only controlled a small area around Paris; Philip Augustus, the clever opponent of Henry II and his sons, added fresh territories; St. Louis IX and Louis XI added still more. In the Middle Ages their struggle was against feudal barons at home, who thought themselves the equals of the king, and against England and the Empire on the Continent: in the sixteenth century it became a struggle against Spain. At first, France wasted her resources in this struggle in a fruitless endeavour to control the Italian peninsula, and in pursuit of this quest Francis I suffered a crushing defeat at Pavia in 1525. It was Henry IV, 1589-1610, and his minister, Sully, who definitely abandoned the idea of conquests in Italy

in favour of seeking territory to the north-east of France, which would give France what seemed to be of the greatest importance to her, a natural frontier with the Rhine as its boundary. France's desire for a Rhine frontier explains very much of the history of Europe since the days of the Middle Ages.

One thing that made Spain vulnerable to attacks from France was that Spain had Protestant subjects in countries bordering on France, who were constantly rebelling against her during the second half of the sixteenth century. Of course France was a Catholic country herself, and had difficulties of her own with rebellious Protestant subjects, but, for a time at any rate, France allowed her Huguenots some freedom; and when it became a matter of political necessity or diplomatic advantage, she was quite prepared to give help to the Protestant subjects of Spain, if by that means she could weaken Spanish power in Europe. Her own religious difficulties too came to an end, for the time being, with the accession of Henry IV in 1589. For some years there had been religious wars in France, and one terrible massacre of Protestants in Paris on St. Bartholomew's Day, 1572; but the death of all the male descendants of the reigning Valois line left the crown to Henry IV, who was a Protestant. He was the first of the great Bourbon kings of France, and became a Catholic like the great majority of his subjects. But he issued an important Edict of Nantes, 1598, which gave to the Huguenots privileges of worship and privileges of self-government.

Under Henry IV, the popular "Father of the People," France took a leading part in European affairs in opposition to Spain. Henry was assassinated in 1610 before his work was accomplished, and his son Louis XIII was by no means so great as his father. But at his accession Louis was only nine years old, and the direction of affairs passed into the hands of a very clever minister named Cardinal Richelieu, who controlled France for some years. Richelieu's policy at home was to increase the power of the crown at the expense of the nobles, and the Huguenots and the nobles joined together in rebellion against him. They were helped by Charles I of England and his favourite Buckingham, but Richelieu won, and with his victory the Huguenots ceased to have any political power in France, while the nobles also were deprived of their power, though they still kept many privileges, such as feudal rights and freedom from taxation. The days of the great nobles had passed away; the king now wanted subjects only, and the noblemen remained merely as courtiers.

Louis XIII died in 1643, Richelieu a year earlier. The new King, Louis XIV, was only five years of age when he came to the throne, and his mother acted as regent. But from 1643 to 1661, the real ruler of France was Cardinal Mazarin, a subtle Italian statesman, who was versed in all the arts of Italian diplomacy. He had very much trouble with the nobility, but he destroyed their power and so completed the work that Richelieu had begun with such success.

Religious wars played a part in the rise of France to power. The successors of Charles V in Austria and Germany had been compelled to leave religious questions



From a portrait at Versailles.

LOUIS XIV. "LE GRAND MONARQUE."

in Germany alone, for they were very much occupied by the Turks, who were conquering in Hungary and so drawing nearer and nearer to Vienna. But early in the seventeenth century religion again came to the front, and Protestants and Catholics took sides once more. This was the Thirty Years' War of which we read in preceding chapters. Though it started as a religious war in Germany, it soon became a Euro-

pean war. We have reached the time when wars in Europe are likely to become general, for all the States are now concerned when war breaks out, because they are anxious that the balance of power shall not be upset. Religious wars are often the bitterest and most cruel of

wars, and this is especially true of this war: by the time it was finished, thousands of persons had been killed, and almost the whole of Germany had been laid waste. It took Germany more than a hundred years to recover from the effects of this terrible conflict, and during that time France and England were forging ahead and laying the foundations of great colonial empires in which Germany could not share.

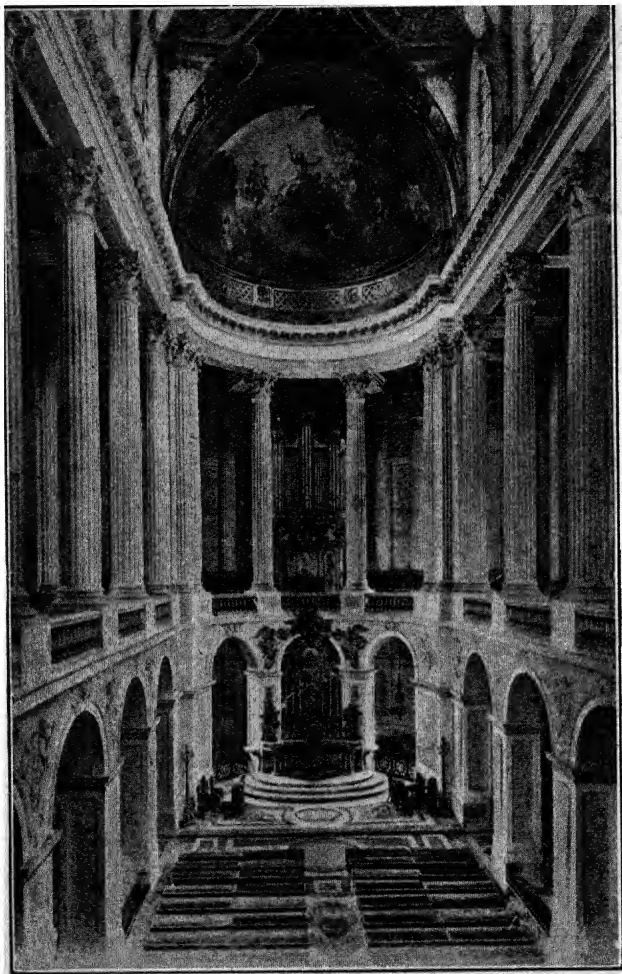
This Thirty Years' War is the last of the great religious wars which distracted Europe in the sixteenth and seventeenth centuries, and the way in which the different nations of Europe take sides in the fight shows us that they are more concerned with questions of balance of power than with questions of religion, and that the days of wars of religion are now coming to an end. Sweden helped the German Protestants for a time, under its great warrior king, Gustavus Adolphus, for Sweden was striving to become *the* great Baltic power. After the death of Gustavus in battle, Austria, Spain, and the Catholics seemed likely to win, so Catholic France entered the war on the side of the Protestants, and saved them by their help. When peace came in 1648 the only States not included in the peace were France and Spain, who went on fighting and struggling until 1659, when they also made peace. The treaty which closed the war left France the chief power in Europe. When Mazarin died, Louis XIV, who was now twenty-three, decided that in future he would be his own chief minister, and began to rule France himself.

He was one of the most remarkable kings of that country, and under his direction, and with the help of servants of great ability, France became the foremost nation in Europe. His ministers included Colbert, who did a great deal for French finance, industry and commerce; Vauban, a skilful engineer in all matters of military warfare; and two clever generals, Condé and Turenne.

Colbert wished to establish a great colonial empire for France, and to place French industries and French agriculture upon a sound basis by protecting them from competition. Louis was anxious to extend his dominions in Europe, partly in order to gain a safe frontier along the Rhine to the north and east of his country, partly to make himself overlord of Europe. The result was that for the greater part of his reign France was at war. His chief opponent was the Dutch ruler William of Orange, who became William III of England. Louis wished very much to obtain the Netherlands, for if he could control the mouths of the Rhine, he could attack England, and control the outlets of Germany. While Charles II was king of England, that country became a tool in his hands, but with the advent of William III the situation was changed. We cannot follow here in detail the wars which lasted almost the whole of the king's life. We can only say that his designs were frustrated by the genius of England's great general, John Churchill, Duke of Marlborough. When Louis XIV died, in 1715, he had added to France some terri-

tories on the northern frontier which had been wrested from Spain, which then held the southern Netherlands, the modern Belgium; and he had added Strassburg to his dominions at the expense of the Holy Roman Emperor. His grandson, too, was the king of Spain, though with the proviso that the French and Spanish crowns should never be united. But he had failed in his attempt at overlordship, and his efforts had cost his country very much in men and money.

In another way too he had acted with great foolishness, for he changed the policy of toleration towards the Huguenots that had now been in force in France for nearly a century. The result was that the Huguenots were subjected to much persecution, and finally in 1685 the Edict of Nantes was revoked. Many thousands of Huguenots left the country in consequence, carrying with them their wealth and, what was even more important, their manufacturing and trading skill. Since the days of Richelieu they had been prevented from sharing in the political life of France, and so had given all their attention to industry and commerce with the result that they had become among the richest citizens of France. In his bitter opposition to Protestantism, Louis would not even allow them to settle in the French colonies, and so they took their money and skill to countries which needed these things badly for the development of their resources, and used them to the disadvantage of France. England gained greatly by the Revocation of the Edict of Nantes, as did Prussia, Holland, and Switzerland. Some of the



VERSAILLES—INTERIOR OF THE CHAPEL.

The palace at Versailles was built by Louis XIV at a cost of about twenty million pounds.

exiles even went so far afield as Dutch South Africa and British North America and became valuable colonists there.

The king's idea of monarchy made it necessary that he should have a great and magnificent court, and be surrounded by a large army of courtiers. He was *le Grand Monarque*, and lived in state and dignity, surrounded by a vast host of courtiers and servants ready to wait upon him and do his slightest bidding. The nobles of France collected at his court to serve him. His court became the centre of fashion and the model for all Europe in matters of behaviour and good taste. The king was not satisfied with his existing royal residences, nor was he fond of changeable, rebellious Paris, and he had a grand new palace built at Versailles, at an enormous expense, so that it might be worthy of so great a monarch. Louis himself was worthy of his position, and acted always in dignified, courtly fashion. His court became a great centre of art and literature, and the king was a great patron and supporter of all the fine arts. Artists of all kinds were welcomed at his court. The great dramatists, Corneille, Racine, and Molière; the poets Boileau and La Fontaine; the philosopher, Pascal, all belong to the reign of Louis XIV.

But the splendour of his court and the glories of his reign were gained at the expense of the nation. His wars caused much misery among his people, taxation was heavy, and the poor suffered very much. He had gained great glory, but it had been at the expense of his subjects,

and succeeding years were to show more clearly the failure of his reign.

CHAPTER XXII

EMPIRE BUILDING

THE wars of religion of the first half of the seventeenth century showed that the outbreak of war in Europe between two European states would probably become a European war in which almost all the states would be compelled to join; the war with Louis XIV showed that a European war would almost certainly become a world war. The discoveries of the sixteenth century had been followed in the seventeenth by much trading settlement and colonisation on the part of the European powers in different parts of the world, and particularly in North and South America and in India. We have read about the beginnings of this great colonising movement. At the end of the seventeenth century Portugal, now no longer very important, held some West Indian islands, the large territory of Brazil, and some settlements in Africa and India; the Dutch had possessions in the West Indies, the Cape of Good Hope, India, and especially in the islands of the Malay archipelago; England had territories along the sea coast of North America from Nova Scotia to Florida, a number of West Indian islands, and trading stations in India; French explorers had taken possession of the St. Law-

rence basin and the mouths of the Mississippi, and France also had important stations in India. Whenever trouble broke out in Europe it was sure to extend at once to these possessions: and often enough there was fighting among the colonists even when there was peace at home.

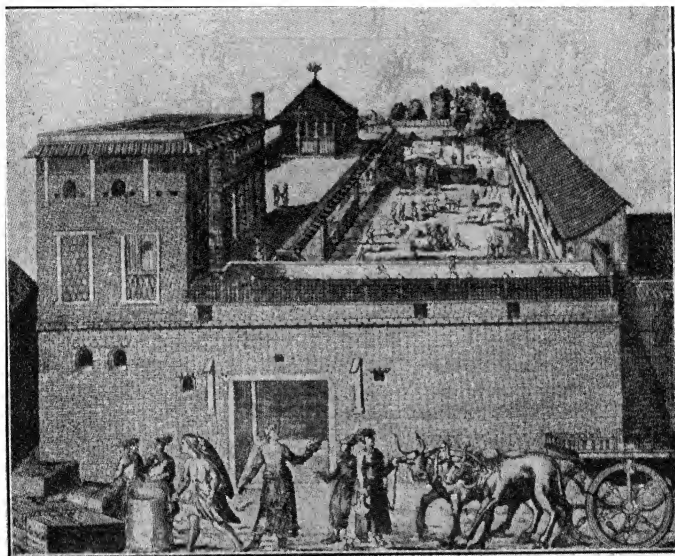
By the year 1700 the great rivals in this struggle for world colonies and world power were France and England. Both were seeking colonies for purposes of trade and commerce, and as centres of emigration. The other states had become secondary in importance to these two. It was doubtful whether England or France would become the chief power, but the odds were in favour of France. She was a richer country than England, her resources were better developed, her wealth was greater, her importance as a state was higher. But the English were better colonists, and the policy of the English government towards these colonists was certainly wiser, for it consisted in interfering with their trade and government as little as possible, while the French government was constantly harassing French colonists with regulations.

In the wars of Louis XIV, however, colonial questions were still comparatively unimportant. Louis was fighting for extended boundaries, and increased power in Europe; England was fighting to keep her Protestant rulers and to prevent Louis from gaining control of the Netherlands. Under succeeding kings the struggle between France and England became a struggle for commercial supremacy. While other countries were striving to

become more important in Europe, these two countries, now practically certain of the limits of their European territories, were carrying on a struggle overseas; a struggle which was mixed up with events in Europe.

The two great areas where this struggle took place were North America and India; and we shall have to think about the events in each of these areas separately. We have seen already that India possessed an important civilisation long before there were civilised people in Europe. But in the course of centuries the Hindu rulers had deteriorated, and so they became the prey of successive invaders. These invaders usually came from the north-west, where such passes as the Khaiber and Bolan allowed conquering invaders to enter the country. In 1524 came a conquering host of Mongols under Babar. They established themselves in India at Delhi, and by degrees conquered the whole of the peninsula. They were Muhammadans in religion, and soon the religion of a large number of the people was Muhammadanism. The empire which Babar formed was known as the great Mogul empire, and its rulers as the great Moguls. But by 1707 this great empire was in decay. The hardy Mongols had been spoiled by living in the enervating climate of the Ganges valley and had lost their strength and hardihood. It was about this time that England and France were beginning to establish themselves in India. These new invaders were different from those that had gone before in that they approached India from the sea. Like the Portuguese and the Dutch they had

started as traders, under the control of a trading company, and had leased stations in different positions along the coast. Both had a number of trading stations at different points along the coast, and often



From "English Factories in India," by permission of the Clarendon Press.

THE ENGLISH FACTORY AT SURAT, 1638.

From a contemporary print.

near one another. Now with the break down of the Mogul empire it seemed possible to acquire considerable territory. The French were the first to see this change in the situation. Their governors were much more capable men than the English governors were. Now that the empire was decaying, local princes or rulers

who had been subordinates of the great Mogul, were trying to establish themselves as independent rulers; just as had happened to the empire of Alexander the Great after his death. Very soon there were rival claimants for these areas, and the French took the side of one of the claimants in return for promises of land and trading facilities. If the French took one side it was necessary that the English should take the other, for a French victory would have meant that the English would have been deprived of all their trading rights. So the struggle began.

Strictly speaking the contest was between the English and French East India companies, but the governments of the two countries were at once concerned. It was a contest waged mainly with native troops. The French leader, Dupleix, saw that native troops officered by French officers were a very efficient fighting force; and so the sepahis or sepoys came into existence. The first stages of the struggle were in the Carnatic, the region along the Bay of Bengal from the mouth of the Kistna to cape Comorin, but soon other regions also were involved. The chief persons on the French side were Labourdonnais and Dupleix; on the English, Clive.

The struggle was part of a great struggle in Europe. Louis XV, the great grandson and successor of Louis XIV, came to the throne at the age of five. His guardian, the Duke of Orleans, was inclined to peace; his wise minister, Fleury, was also a peace lover; and as Sir Robert Walpole, the Prime Minister of England,

was of the same way of thinking, there was peace in Europe for many years. But in 1740 a great war again broke out. Its cause was the question of who should succeed to the Austrian throne, and the war lasted from



By permission of the Sheffield Art Gallery.

BRITISH COLONISTS IN AMERICA. THANKSGIVING OF THE PILGRIM FATHERS.

The picture shows the first service held in the New World by the Pilgrim Fathers after landing from the *Mayflower*. Note the Puritan dress, and the armour of the early seventeenth century.

1740 to 1748. It was followed by a seven-years' war from 1756 to 1763. When the second of these wars was over, England, thanks to Robert Clive, had become the chief power in India, and the French had been forced to give up their efforts to establish themselves there.

They kept a few unfortified trading stations and that was all.

There was very much the same result in North America, for France lost her colonies of Canada and Louisiana to England. The French had hoped to link up these two colonies by means of the Great Lakes, Ohio river, and Mississippi. If they had accomplished this, the British colonists would have been shut in between the Alleghanies and the sea, and could never have expanded their territories to the west. With the help of Wolfe, the struggle to prevent this resulted in a British victory, which drove the French out of North America, and gave their colonies to Britain, 1763. Twenty years later, the members of the original British colonies separated from Britain, and became the United States of America. To-day this new republic is a Federation of forty-eight states and other areas; a large and highly important country possessing great wealth and great natural resources. At the time Britain was losing her first colonial empire, the discoveries of Captain Cook were making possible a second empire in Australia, New Zealand, and the Pacific.

While France and Britain were thus fighting for control in India and the New World, another power, Russia, was entering the western world, and laying the foundations of a large land empire. The Russian monarchy was established in the ninth century by a Scandinavian prince named Rurik, but about the middle of the thirteenth century part of the country was con-

quered by the Tartars or Mongols, who treated the people badly.

It was not until the end of the fifteenth century that the Tartar yoke was thrown off, by the prince of Moscow, a descendant of Rurik. This Ivan and his successors then established a strong centralised system of government, and extended Russian dominions to the Caspian Sea. But the great ambition of these rulers, who assumed the title of Tsar, was to gain territory in the west, and especially around the Baltic, and this caused trouble for them with the western powers.

None of the Baltic states saw that the days of inland-sea commerce were past, and that the future lay on the ocean, and all were striving to hold the Baltic coasts. There was much warfare therefore between the Baltic states, the most powerful of which at this time was Sweden, whose monarchy had been refounded in 1604 by Charles IX as a Protestant monarchy. Charles's son Gustavus Adolphus allied with Poland against Russia. Russia had suffered greatly from internal dissensions, but these were ended by the election of the first Romanoff Tsar in 1613. In 1629 Gustavus Adolphus interfered on behalf of the Protestants in the Thirty Years' War and gained some victories by the new methods of warfare he introduced. But his career was cut short by an early death at Lützen in 1632. Wars continued at intervals between the various states, until the accession of Peter the Great of Russia in 1682. His accession is an event of very great importance, not only to Russia, but also to Europe.

For the first seven years of Peter's reign his sister controlled the government. These years saw clear evidence that the power of the Turk was on the wane in Europe. In the sixteenth century the Turks had conquered Hungary, but had failed to take Vienna. Solyman the Magnificent, 1513-1566, was one of their greatest rulers, and his power extended from the northern shores of the Black Sea to the Indian Ocean, and from the Caspian to the Adriatic. But after Solyman, the Sultans began to decline. They became degenerate and vicious themselves, and their subordinates, who now gained control of the government, usually ruled in their own interests, and with no regard to justice. There are periods when they recover their power, but the general story is one of decline.

It was during a period of revival that the Turks besieged Vienna once more in 1683. If the city had fallen, the Turks might have become masters of all but the western states of Europe. But it was saved by the king of Poland, John Sobieski, who completely defeated the Turks under its walls. It seemed for the moment as if the Turks might be driven out of Europe, but they were able to retain their hold upon the Balkan peninsula.

While these events were in progress, Peter the Great was forming plans for the development of Russia. Up to this time the Russians had been more Asiatic than European, though their religion was that of the Greek Church. The people were barbarous and uncivilised, the nobles as powerful as their ruler. Peter determined

to bring his country definitely into the European circle, and to do this, he had to gain lands and outlets to the west. At this time his only port was Archangel, which was frozen for several months in the year. He saw that outlets on the Baltic and on the Black Sea were absolutely necessary. But these had to be gained at the expense of Sweden and Turkey. Above all, he wanted western forms of civilisation, western military organisation, western manners and customs for Russia, and he obtained them. Peter the Great is a very remarkable historical character. He was a savage, cruel, wicked man, a mixture of barbarism and culture; and he was ready to commit almost any crime to bring about what he wanted. But he was clever and knew what he wanted, and he made his subjects do what he wanted them to do.

At the beginning of his reign he attacked the Turks, hard pressed in their war with Poland and her allies, and gained possession of Azof on the Black Sea. Then he left Russia for a journey to western Europe to study methods there. He worked as a workman in the dockyards of Holland and England, and persuaded a large number of skilful workmen to go back to Russia with him. When he returned he made himself supreme over the Church; and then attacked Sweden. In 1697 there had succeeded to the Swedish throne a youth, Charles XII, who became almost at once a famous general. Charles attacked Russia, but was defeated in 1709 at Pultawa, after a remarkable but useless campaign. By the time of his death, his opponent, Peter the Great, had gained

for Russia large territories around the Baltic Sea, and Russia had taken Sweden's place as the chief power on that sea.

A German ruler, too, was making strides to power during this century. In the twelfth century a prince of the house of Hohenzollern, a small territory perched high among the mountains of Swabia, had bought the territory of Brandenburg, on the great German plain, and had established himself there. His successors slowly added to the importance of their territory. Some of the Brandenburgers formed a League of Teutonic Knights, and went eastward among the Slavs as missionaries. They acquired territory along the Baltic, which became part of the Brandenburg holding. Their ruler became one of the Electors of the Holy Roman Emperor, and in 1701, he was granted the title of king of Prussia as a reward for helping the Empire in the war against Louis XIV. In 1740 Frederick the Great became king of Prussia, and under his fostering care Prussia became an important European power. He was allied with England in the Seven Years' War, and gained much territory by his successes; he encouraged the settlement in Prussia of French Huguenots and other exiles, and improved the agriculture and other industries of his country by their means. When he died, Prussia had become a first-class European power. One of his last acts was to share in a partition of Poland among Prussia, Russia, and Austria. On three separate occasions the territory of Poland, once an important power in eastern Europe,

was parted among these powers, and in 1795 Poland ceased, for the time being, to exist as a separate state.

CHAPTER XXIII

NAPOLEON

THE seventeenth and eighteenth centuries in Europe form the age of the benevolent despots, the period when many European nations were governed by absolute rulers like Louis XIV of France. These rulers made themselves all-powerful in their countries, but, at the same time, strove hard, though not always successfully, to increase the importance of their state at the expense of other nations, both in Europe and also in other parts of the world. Louis XIV was the greatest of these despots, but by no means the only one. The Tudor sovereigns in England, and Peter the Great in Russia, were of the same type. Austria, too, had rulers somewhat of this kind, and so did Prussia, whose Frederick the Great is one of the most important of them all.

While these absolute rulers were successful, the people under them obeyed them readily enough. The French, for example, were dazzled for a time by the glories of the French court at Versailles, under Louis XIV and Louis XV. But a magnificent court was a costly business, and wars of conquest were costlier still; and

when wars were no longer successful, they were no longer attractive, for they were robbed of all their glory. Also, there was no guarantee that the benevolent despot would be succeeded by a ruler as great as himself. Succession was hereditary, and after one or two great rulers, there might well appear a feeble ruler, who, however well-intentioned he might be, could not continue the work of his despotic predecessors.

So the people began to tire of these absolute rulers, and to question their right to govern. In England, the questioning came early, and a Civil War in the seventeenth century brought absolute rule by a king to an end, and gave the powers of government to an elected parliament. This idea of representative government spread during the eighteenth century in western Europe, and particularly in France. New ideas began to occupy people's minds, ideas of the equality of all men, and ideas concerning the state, which said that government was the result of a contract or agreement between the king and the people in the state; and as a contract it could be broken if either of the parties to it failed to carry out the terms of the contract. It was in France, especially, where these new ideas gained ground. There were many grievances in that country. Richelieu had left the nobles with many feudal privileges when he took away their political power from them, and these privileges were a heavy burden on the rest of the people. Thus the nobles were practically freed from taxation, and so the burden of taxation was very unfairly distributed; the

nobles still had important feudal privileges connected with their lands, and these were a burden on the peasant; the Church had its privileges too. The wars with Britain in which France had been engaged had caused heavy losses, and had made the burden of taxation almost unbearable. So many Frenchmen were filled with discontent at the existing condition of things.

Now there were many clever writers in France at this time, who saw the hopelessness of the existing system of government, and began to attack it in their writings. The greatest of these was Voltaire, and he had a great gift of satire. In fact, all the writers used the weapon of satire to make the system of government seem ridiculous to their readers. Not that they wanted anything in the way of social equality among the people, they probably desired a benevolent despot as the ruler of the country; their work was a work of destruction; they could make existing methods look ridiculous, but they could make few suggestions as to what should take its place.

There was another man, however, who also railed against the system, and did it much more effectively than they did. This was Jean Jacques Rousseau. He was the son of a watchmaker, and was not so well born or so well educated as Voltaire and his friends were. But he had a gift of writing that made him a great prophet with a great message; and he was one of the most inspiring of prophets too. He taught that civilisation was an evil thing, and that what was wanted was

a return to nature and the natural state. In this he was no doubt following Voltaire and the rest, who had also preached the importance of the natural state. Like them, too, he appealed to reason as the guide. He had no reverence for the past; the customs and laws of the past made no appeal to him at all. He appealed instead to the conscience of mankind. The whole system of society was wrong. "Man is born free," he wrote, "and everywhere he is in chains." Systems of government as they then existed denied to men and women the birthright of equality to which they were entitled. In the early days of society, all had been equal and all had been happy. The right of equality was man's natural right, and nothing could take it away from him. So also sovereignty, or the right to rule the State, was man's natural right, and nothing could take it from him. Hence the people, in whom the real right of government existed, could do away with any existing form of government if they were not satisfied with it, and put another in its place. And the new government should be one that would give them the liberty, equality, and fraternity which was their natural right.

Now it is obvious that teaching such as this must have had a great effect upon the French people, at a time when they were suffering from the terrible effects of a whole century of bad government, which had brought their country to bankruptcy. France had embarked on war against England once again; for their government, eager to avenge its losses at the hands of the British,

joined the British-American colonists in their struggle for independence. One thing that this union with the United States did was to make bankruptcy certain, for the cost of the war completely ruined the nation's finances. It also showed the French that it was possible to overthrow an existing form of government and replace it by a freer form. For whatever were the original causes of the War of Independence, the leaders of the American colonists based their case for freedom and independence on the ideas which Voltaire and Rousseau had been teaching in France. They were also influenced by the writings of an English immigrant named Thomas Paine; and by the news that the king of England had proclaimed them rebels, and had hired several thousand German soldiers to compel them to submit to him.

Among these leaders was Thomas Jefferson, who was filled with these new teachings of equality and the sovereignty of the people: and when he drew up the celebrated Declaration of Independence which the Congress of the States issued in 1776, he put into it much of that teaching. Here is the second paragraph of that all-important document; it shows what the framers of the Declaration thought on the question of self-government: "We hold these truths to be self-evident, that all men are created equal, that they are endowed with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. That

whenever any form of government becomes destructive of these ends it is the right of the people to alter or abolish it, and to institute new government, laying its foundation on such principles and organising its power in such form as to them shall seem most likely to effect their safety and happiness." Such teaching helped to inspire the colonists of the States in their fight for independence, and no doubt helped to bring about their victory. But while in America, thanks to Washington and Hamilton, the newly-formed nation settled down to form a federation of States under a democratic form of government, in France the end was revolution.

All the ideas of which we have been speaking found good soil for their growth in France, because of the evils of her government. Hence when the good-meaning but feeble king, Louis XVI, called a meeting of the States-General, the representative assembly of France, to consider the financial state of the country, ideas of reform or revolution were already in the minds of the people.

It was about 175 years since the States-General had met, and no one had any clear ideas about the way in which its proceedings should be conducted. When it had met before, the three Estates, the Nobles, the Clergy, and the Commons or Third Estate, had sat and voted separately. Now the Third Estate, anxious not to be outvoted by the other two, demanded that all should sit and vote together, and the king agreed to their demand. Soon the States-General changed itself into a National Assembly and began to make a new form of government

for France. What it wished for was a government after the fashion of the British, with a king and two houses of parliament.

But the people of Paris were in a very excited state, and when the king began to act in a suspicious manner

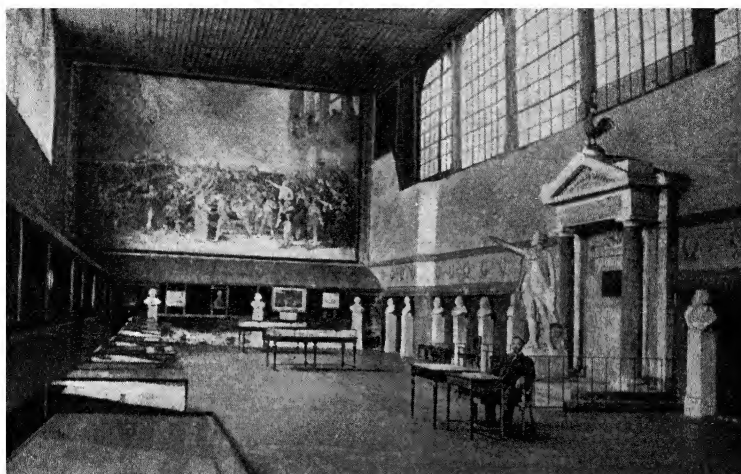


Photo by Cosse, Versailles.

THE TENNIS COURT, VERSAILLES.

In this court was sworn the famous Oath of June 20, 1789, in which the Third Estate vowed that they would not separate until a Constitution had been established. This event marks the commencement of the Revolution. Notice on the end wall a painting of this scene by the great French artist, David.

and started collecting an army, they took alarm, and on July 14, 1789, attacked and stormed the Bastille, the great fortress prison of Paris, which more than anything else was the sign of feudal and royal tyranny. A great wave of revolutionary feeling swept over the country, and soon the king was a prisoner in his own palace;

many of the nobility were killed, and their houses destroyed; while others, more fortunate, escaped to other countries, and stirred up feeling against the French by their stories of the wrongs they had suffered.

The result was that Austria declared war on France, and the French forces were defeated in the Austrian Netherlands, the modern Belgium. There was great excitement in Paris. The king was suspended from his office and then deposed; and a National Convention declared the country a republic. The king and queen were executed and other nations joined in the war against France. To save the Republic, martial law was proclaimed, and a Reign of Terror followed, in which many persons were put to death. Under the leadership of Robespierre, a fanatic, many extraordinary things were done in an effort to carry out the precepts of Rousseau. Christianity was abolished in favour of the worship of Reason; even the names of the months were changed in order to break with the past, and make a fresh start. But when the army, which had been reorganised by Carnot as a great national army, began to win victories, Robespierre, too, was guillotined and the Reign of Terror came to an end. In 1795, a new form of government known as the Directory was established, with two houses of Parliament, and five Directors, to administer affairs; and when the Parisian mob rebelled against this new constitution, its opposition was quickly crushed by a young artillery officer named Napoleon Buonaparte, who scattered the mob with grape shot.

This was the first important public appearance of a man who was destined to prove himself a great military genius and leader of men. He was of an Italian family that had long been settled in Corsica, and he had been educated at a French military academy. He had supported Robespierre during the Reign of Terror, and had been successful as a captain of artillery during the siege of Toulon by the French royalists and the English Mediterranean fleet; though this was his only success, until he helped the Directory in suppressing the Paris mob, 1795. But he understood the mind of France better than the Frenchmen who were still trying to complete the Revolution. He was a true successor of Richelieu and Louis XIV. He realised that the French still had a passion for military glory and also a desire for a strong and stable government, even, in fact, for a dictatorship, if the dictator could win glory for the land. He was anxious to make all the parties in France friends once more, and to see in France a strong and efficient central government; but he was totally opposed to any return to the old system of privileged classes, which had led to the Revolution.

His first step was to get from the Directory the command of the army in Italy, and in less than two years he completely defeated the Austrians there and forced them to accept a humiliating peace. Napoleon was a man who dreamed of great and wonderful conquests in Europe and elsewhere; for the East attracted him, and the conquest of India would have been a

great blow to Britain. He therefore made plans for an attack on India, and as a first step invaded Egypt. But he got no farther. India was never in danger, for his dream was ended by the total defeat of his fleet by Nelson at the battle of the Nile, 1798. While he was absent from France, there was much plotting and intriguing in matters of government, and much discontent with the existing state of affairs, and when he returned, he was welcomed by the French people, in spite of the ill-success of his expedition, as the one man who could set matters straight at home. He did this by bringing the Directory to an end, and establishing a new system of government by three Consuls of whom he was the First and all-important one.

This was the end of the Revolution, in so far as it sought to establish a system of democratic self-government in France. The Revolution had achieved its purpose in so far as it sought to destroy the old burdensome feudal privileges, and set up a better form of government. The French were quite ready to be satisfied with a government which was not only not democratic, but even absolute, if it would give them peace at home and abroad; peace with the Catholic Church; and a settled system of home administration. These things Napoleon, with the aid of his advisers, did. He made peace with Britain in 1802, and used the period of peace to improve his position in France. He came to terms with the Pope, and the Roman Catholic religion was restored in the country; he improved the legal system of the country by

making a new Code of Laws; he introduced a good educational system into the country. He organised a system of local government, which was very much like Richelieu's had been, except that new names were given to



From a painting by David.

NAPOLEON DISTRIBUTING STANDARDS TO HIS TROOPS.

After his coronation in 1804 the Emperor received the oath of allegiance of the troops, and then distributed the eagles and standards to them

the officers who carried on the work. Very many of Napoleon's methods of government are still in use in France to-day.

At the same time Napoleon was making himself the absolute ruler of the country. He watched over public

opinion very carefully; controlled the newspapers so that they only said good of him; and organised an efficient service of police and police spies. He beautified Paris with many splendid buildings. War broke out again, and he was once more victorious in Italy; after which he crowned himself Emperor of the French in a grand ceremony at Versailles, at which the Pope was present. Before many years had passed, he had conquered all central Europe; but a proposed invasion of England was a failure, and his fleet was destroyed by Nelson at Trafalgar. But he made peace with the Tsar of Russia at Tilsit in 1807, and was master of the Continent.

His only danger now seemed to be Britain, and he tried to defeat her by an attack on her commerce. He declared Britain to be in a state of blockade, and forbade any continental nation to trade with her. The British government replied to this by forbidding neutral ships to enter French ports, or ports under French control, without first visiting a British port. The subject nations soon felt the inconvenience of Napoleon's policy and blamed him for its consequences. Russia broke away from her alliance with him; the Portuguese refused to obey. The result was that Napoleon decided to invade Russia and seize Moscow, and this invasion proved to be a great disaster which cost him very many of his best troops, while British help under the Duke of Wellington made the war he undertook in Spain and Portugal another source of loss to him in money and men. In the end he was defeated by the combined forces of Prussia,

Russia, and Austria, in the Battle of the Nations at Leipsic, 1813, and was compelled to abdicate and retire to the island of Elba.

France was tired of his despotism and his militarism, and though his army welcomed him when he escaped from Elba and landed in France, most of the people stood aloof. The end came with the total defeat of his army at Waterloo, and his banishment to the island of St. Helena in the South Atlantic Ocean, where he died six years later. He had been beaten partly by the extravagance of his enterprises, which bled France of money and men and made final defeat inevitable; and partly by the teachings of the French Revolution which his army had helped to spread. To resist the troops of France was to fight for that liberty which the Revolutionists had taught the world to believe in.

Very many and very different views have been held by different persons about Napoleon. Some writers have thought him a splendid man of genius, very efficient in all that he undertook; others have seen in him only a selfish adventurer, who happened to be very successful. He has even been looked upon as merely a scoundrel. Some have thought him the servant of the great French Revolution, seeking in various ways to extend its great teachings; others an adventurer seeking only his own interests, and the interests of his friends and relations, and willing to obtain what he desired at almost any cost. Others, again, have thought of him as a world-conqueror of the type of Alexander the Great, believing in the call

of his destiny, and anxious to conquer the world. He certainly seems to have possessed great military genius, for some of his campaigns and battles are master strokes; while the work he did in restoring peace and order in France shows that he had the qualities of a statesman. But it seems equally true from a study of his life that he was a man of unlimited ambition, who quickly became seized with a passion for power, and was prepared at length to sacrifice everything to gratify that selfish passion. Perhaps he has been overrated both in his good points and in his bad points also. It is certain that the French Revolution and Napoleon as a product of that Revolution have had a very far-reaching influence upon the history of the world. We shall be noticing this influence continually as we consider the history of the world during the nineteenth century.

CHAPTER XXIV

THE NINETEENTH CENTURY: RESULTS OF THE REVOLUTIONARY MOVEMENT

WE must not imagine that the downfall of Napoleon meant that the ideas of liberty and equality that had caused the French Revolution were destroyed. These ideas were still very much alive both in the New World and in the Old. In fact it was these ideas that had brought about Napoleon's downfall, although this was not perhaps recognised at the time.

When the French soldiers marched through Europe, declaring to the people that they had come to set them free from the autocratic rulers who were oppressing them, they were sowing the seeds of democratic government, and rousing the people of the different nations to claim their freedom and a greater share in the government of their states. When these people became for a time the subjects of Napoleon, they gained from him a freedom greater than they had ever known before; and even when his rule was most autocratic, it was at any rate also good and successful rule; and after such efficient control it was hard to be satisfied with bad and inefficient rulers. So there was in Europe at the beginning of the nineteenth century a great desire on the part of the people for the liberty and equality that the French Revolution had preached.

There was also a very strong feeling of nationality. You will remember that during the Middle Ages the nations were growing; and that at the Renaissance they separated into strong and divided powers, each with interests and desires of its own, and that this separation was encouraged by the absolute rulers of the seventeenth and eighteenth centuries. Now, in the days of Napoleon, the common people of the different nations became strongly nationalist, very conscious of their brotherhood with the people of their own nation, and just as conscious of their difference from the people of other nations. It was this same spirit of nationality that had made people like the Germans and Spanish band together to fight

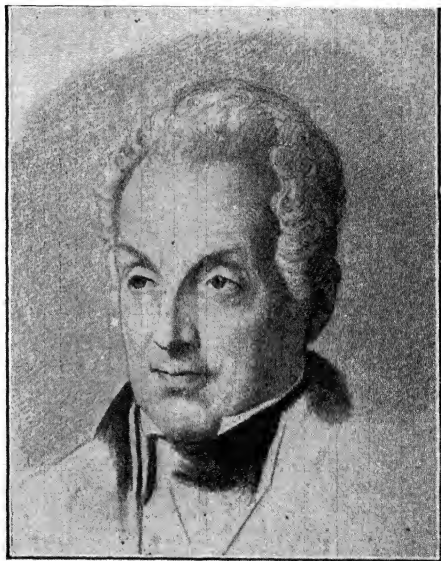
the French; and their rulers took care to appeal to this spirit in their efforts to get the people to rise against Napoleon. Even the most backward races began to awaken to this sense of nationality, and it continued to grow throughout the nineteenth century until it became a curse rather than a blessing.

But when the autocratic rulers of Europe had got over their dread of Napoleon, they tried to forget all about the teachings of Rousseau, and the revolutions in America and France. They met at Vienna to settle the affairs of Europe: and for the most part their settlement meant bringing Europe back to the state in which it was before the Revolution had upset it so badly. The old, bad, helpless rulers were restored to their thrones; some who had fought against Napoleon were rewarded by additional territories; and all the states lost the new and more democratic forms of government they had been given or promised, when their rulers were afraid they would side with the French.

Of course it was no easy matter to make a successful, honest peace after so great a war, but many silly things were done by the peace-makers. Norway and Sweden were joined together, and so were Holland and Belgium, though in both cases this was contrary to the idea of nationality; while, on the other hand, Germany and Italy were split up into a number of small states, so that Austria might gain from their subdivision. When all the states were settled, the question of preserving peace became very important, and two combinations came into

existence to help in the matter. One was the Holy Alliance; the other the Concert of Europe.

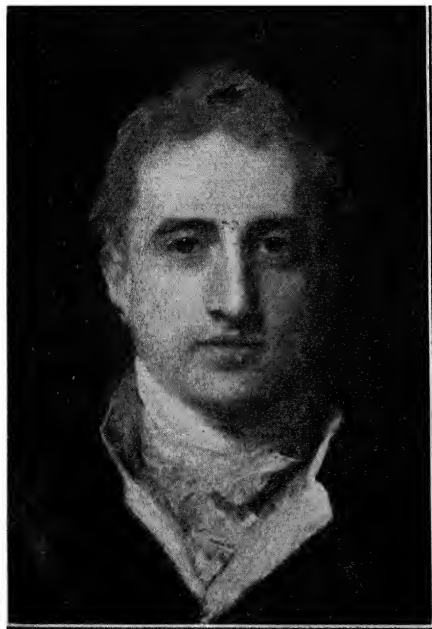
The Holy Alliance was an agreement of the rulers of Russia, Prussia, and Austria, to rule their own people and manage European affairs generally according to the teaching of the Scriptures. This Holy Alliance was formed by a great Austrian statesman, named Metternich, who was very anxious to prevent the spirit of nationality from spreading in Europe, because Austria was a very mixed empire of subject peoples of different nations, Austrian, Slav, Hungarian, and Italian. So the Holy Alliance quickly became a combination to check the spread of liberal and national ideas, or the growth of nationalist movements.



PRINCE METTERNICH. 1773-1859.

The Concert of Europe was a more or less informal committee of the great European powers, Britain, France, Germany, Austria, and Russia, to watch over the affairs of Europe, and prevent war if possible. It had no

powers of compulsion in this matter, and it could act only when the Powers were all agreed. But thanks largely to the British representatives, Lord Castlereagh and his successors, it helped to prevent wars during the



National Portrait Gallery.

VISCOUNT CASTLEREAGH, MARQUESS OF
LONDONDERRY. 1769-1822.

nineteenth century, or managed to localise wars and so keep them from becoming great European wars when they did break out.

As both these organisations represented the rulers rather than the people over whom they ruled, they were naturally reactionary in their outlook. The rulers did not want changes. They did not approve of the ideas out of which the French Revolution had grown. But ideas do not die.

They may be a long time in bearing fruit, but the fruit will come with time and opportunity. And so these ideas remained alive, and soon began to show themselves. And though reactionary forces checked them for a time, they won their

way in the end; and their effects, good and bad, are visible in the world to-day.

The first fifteen years after Waterloo were years of reaction. Yet even in these years the movement for freedom is evident. In 1821 the Greeks rose in rebellion against their Turkish masters, and after a few years gained their independence with the help of Britain, Russia, and France. This was the beginning of very troubled times in the Balkan peninsula. The Ottoman empire seemed to be in a state of decay, and the people she was governing in Europe were full of discontent. It looked as if the Turk would soon be turned out of Europe, but if he left Constantinople difficulties were sure to arise. Russia wanted an open port on the Mediterranean, instead of a Black Sea port with an outlet through Turkish territory; Austria wanted a better outlet on the Mediterranean than her small Adriatic coast gave her; Britain was afraid of Russian attacks on India. These difficulties prevented the Powers from solving this Eastern question, and the Turk remains in Europe to this day, although the extent of his European possessions has greatly diminished, as the atlas will show.

But the Balkan peninsula was not the only centre of unrest. There was revolt in Italy and revolt in Spain. The rebellion in Italy failed at the time, but the rising in Spain had very important consequences, for it led to the Spanish colonies in the New World separating from their mother country, and becoming independent states. When the Powers of Europe proposed to interfere on

behalf of Spain, and perhaps force her colonies to return to their allegiance, the President of the United States, James Monroe, protested against any interference on the part of European nations in the affairs of America, and declared that the United States would resent any interference as an unfriendly act. More important still, perhaps, was the fact that Canning, the British Foreign Secretary at the time, took the side of the colonies and so prevented interference from Europe.

There was trouble also in Germany. Napoleon had abolished the Holy Roman Empire in 1806, but Austria still claimed to be the leader of the German states. The people of these states wanted a united Germany, but their desire did not succeed at the time. Meanwhile Prussia was building up an efficient state by good government, and was making great efforts to improve the industrial and social welfare of her people. The time was coming when Prussia would challenge Austria's claim to be the leader of the German people; meanwhile she united the northern States of Germany by a customs union, or Zollverein, which improved trading relations between them. She also began to build a system of railways and these helped to bind the states together.

In 1830 the years of reaction came to an end. There was a revolution in France, where the people had become thoroughly tired of their reactionary king, and had begun to look back with regret to the days of Napoleon; the Belgians refused to be united with the Dutch and gained their independence as a separate state whose independence

was recognised and neutrality guaranteed by the five great Powers; the Poles rose in vain against the Russians.

On the whole the nationalist movements of 1830 failed, but it would be a mistake to suppose that the cause of reaction had won a complete victory. There was discontent below the surface, and the movements were sure to be renewed at the first favourable opportunity. And changes were taking place which were making the success of these democratic movements certain. The next chapter will tell more fully of these changes, which were turning the nations of western Europe into great industrial communities, with great populations of town dwellers. Education was spreading, and the publication of many newspapers gave people an opportunity of expressing their views, and of taking a greater interest in matters of government. The manufacturers and merchants formed a new middle-class section of the people, who wanted a greater share in the governments of their respective countries; the ideas of democracy and nationality of the Revolutionary period were reviving; the doctrines of Socialism were gaining ground, especially in France.

All this ferment came to a head in 1848 with revolutions in most of the European states. France became a republic; the Hungarians revolted from Austria; there were also revolts against Austria in Bohemia and Italy. These attempts to break up the Austrian empire were unsuccessful; Francis Joseph became the emperor, and the revolts were crushed. In Germany there were

demands for democratic constitutions in the various states, and demands for a united Germany, but once again the movements failed. Most of the Italian states became united through the devotion of her people and her leaders, Mazzini, Garibaldi, Cavour, and Victor Emmanuel of Savoy. Germany became united in 1871 under Prussia, as a result of the efforts of her greatest statesman, Bismarck.

The Italians won their freedom by fighting against a foreign oppressor; Bismarck had to win the first steps towards German unity by beating the Austrians, who were part of the German people. He did this very easily in 1866, for the Prussian army had been made into a very efficient fighting machine. The next thing he had to do was to complete the union of Germany by bringing about a war with France, in which Germany was to be successful. This was not a very hard thing to do. In 1840 the body of the great Napoleon was brought back from St. Helena and buried in state in Paris. A "Napoleonic Legend" sprang up in France. All the misdeeds of the Emperor were forgotten, and he became a national hero. In 1861 his nephew, Louis Napoleon, was able to make himself Emperor of the French. At first his reign was a prosperous one, but his position as successor to the great Napoleon made it necessary for him to win military successes as his uncle had done, and he was by no means a military genius. His first venture was fairly successful, though quite unnecessary: he shared with Britain in an

attack on Russia in the Crimea on behalf of Turkey. Then he interfered in Mexico, and the United States compelled him to withdraw his forces; and then Bismarck involved him in a war with Germany in which the French were totally defeated and had to give up Alsace-Lorraine. This war completed the union of Germany; and at its conclusion Germany was the most important Power in Europe and the King of Prussia was its Emperor. There was no more striking event in world history in the nineteenth century than this rise of Prussia and Germany to the position of a great World Power.

CHAPTER XXV

THE NINETEENTH CENTURY—INDUSTRIAL AND COMMERCIAL REVOLUTION

MAN has gained control over nature largely by the use of tools. The people who lived in the world in the nineteenth century had very wonderful tools at their service as compared with the early people of whom we read in Chapter II. Ever since the days of the Stone Age, man has been improving and perfecting tools and weapons and machinery. The loom that is now used to weave cloth is very different from the loom that the neolithic people used, but it has been developed from that early loom. Inventions rarely come all at once; the completed machine is usually the result

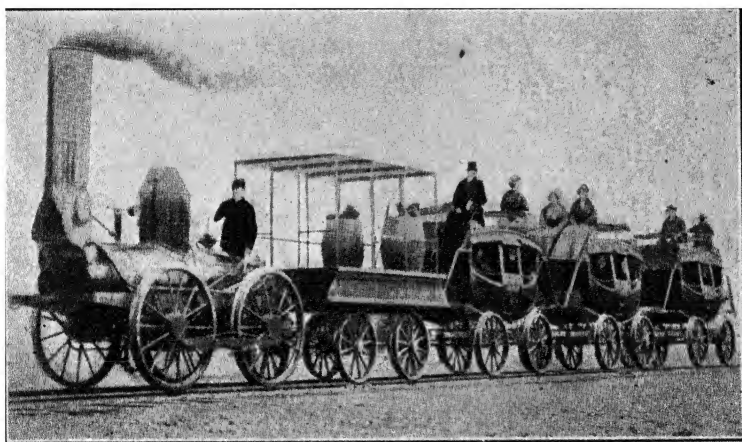
of quite a number of inventions, each of which is a step in advance of the one that went before it.

After the Renaissance advance in this direction was very much more rapid. The Middle Ages was not a period of advance and discovery, so much as a time when people were resting and arranging what was already known. As we saw in Chapter XIV, there was very little encouragement for the study of practical science in mediæval times. But the Renaissance started a spirit of inquiry, and also a spirit of discovery; and so science and especially scientific methods of inquiry came to the front. But progress in these developments was very slow at first. Inventions do not usually come until there is need for them; it is necessity that is the mother of invention. But all through the seventeenth and eighteenth centuries the men of science were busily at work in the countries of western Europe with very valuable results.

By the middle of the eighteenth century, the markets of the world were growing so large that the manufacturing countries of western Europe were finding it difficult to meet the demand for goods. Explorers were finding out, or opening up, new portions of the world for trade; the European nations were setting up colonies in the New World, and in their early stages colonies depend upon the mother country for manufactured goods. It was a time of expanding trade, especially for the British people. But Britain in those days had but a small population compared with what she has now, and

so machines had to be invented to perform work which up to that time had been done largely by hand work in the homes of the people.

These machines completely revolutionised the methods of making cotton, linen, and woollen goods. Soon a new



by courtesy of "The Railway Magazine."

AN EARLY AMERICAN TRAIN.

This picture shows the "De Witt Clinton," 1831, the second locomotive built in the United States. The first engine to run in the New World was imported from England, 1827, and was called the *Stourbridge Lion*. Notice that the coaches have been designed from stage coaches. The engine ran on the Mohawk and Hudson Railway.

source of power was necessary to drive the machines, and the stationary steam engine was introduced. Steam made it necessary for people to work in factories, and so came factories and large industrial towns. Changes soon followed in almost all industries as a result of these and other inventions.

Then the steam power was used for purposes of trac-

tion, and there came the locomotive engine and the steamship. Canals, too, were built in many countries: and more and better roads were made. These things made travel much easier both within the country and between different countries; and so there was greater interchange of ideas. Inventions in the arts of printing and paper-making helped in this also; and education became a necessity for all kinds and conditions of people. Then science came along with still more wonderful inventions. The possibilities of communication were increased by the telegraph and submarine cable, and then by the telephone. Now, too, there is wireless telegraphy enabling people on land to keep in constant communication with ships at sea, and to communicate with one another over great distances. All these methods have made the world smaller, by the speed with which different parts of the world can now communicate with one another. Among many other developments of this kind, too, we may notice the postal service in all its branches, and improvements in paper-making, printing, type writing, copying and multiplying presses, and so on.

Science, too, came to the aid of mankind in medicine and surgery. Men of many nations worked zealously for the prevention of disease. Some of the diseases, such as smallpox and typhus fever, which had once been great scourges, became of rare occurrence or almost disappeared. One great help in this was the very great improvement that was made in sanitary conditions; though there is still very much to be done in this respect in many

parts of the world. Other devoted workers have paid great attention to those malarial and other forms of disease, which make life almost impossible for the white man in the hotter parts of the world, and great success has attended their efforts. The most striking example of this tremendous gain is the success of the United States authorities in building the famous Panama Canal. Previous efforts to build the canal had proved impossible because of the deaths of the workers on the canal. Much has also been done to help the surgeon; chloroform and other anæsthetics have come into use, and so operations have become painless and more frequent and successful. Scientists have also given to the world X- and other rays, and other means of making cures.

Unfortunately for the world, the greatest developments and improvements have been in the making of instruments of war, and in inventing methods and machines for making war more terrible and more horrible. High-explosive bombs and poison gases are among these new weapons. With the aeroplane to distribute them, these new engines of destruction can be carried over the towns and cities of a country, and the ordinary people at home may in future wars suffer more than the soldiers in the field. In other ways, too, such as blockade by submarine, a country may suffer greatly from lack of the necessities of ordinary life.

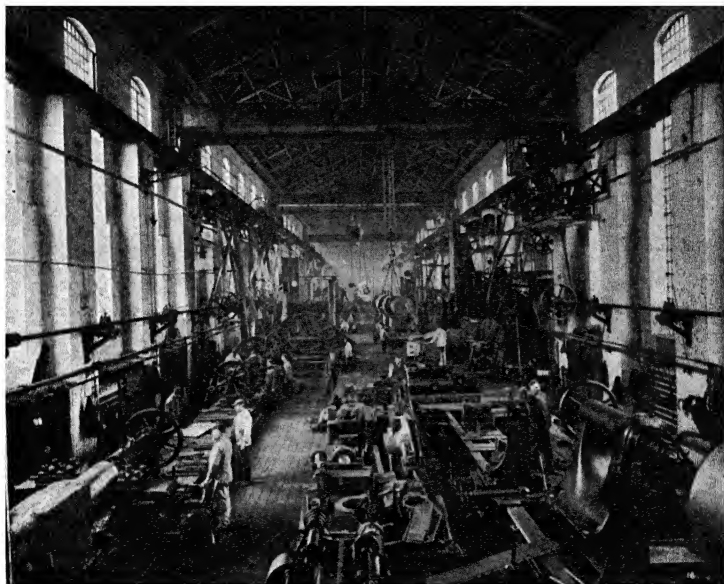
The changes in industry were followed by great changes in commercial methods. Improved means of communication brought the world's markets nearer to

one another. Costs and prices, the quotations of the various stock and other exchanges all over the world, could be known in any given centre almost instantaneously, and buying and selling on a world scale became quite an easy matter. The materials thus bought and sold could be more easily and quickly carried by the new methods of transport; and banking and other financial methods improved to keep pace with these developments. Thus trade and commerce became international and world wide.

This great industrial and commercial revolution started in Britain some years before the war with Napoleon; in fact it was the increased wealth won by Britain through these changes that gave its government the large sums of money required to beat Napoleon. But as Europe recovered from the effects of the war, the other countries also adopted these new methods and became industrialised; by 1850 the Western nations were becoming industrial communities; after 1870 the change moved on at a very rapid rate. Needless to say industrialisation was not confined to Europe: since 1865 the United States has become the most important industrial and commercial community in the world. Japan also rapidly adopted modern industrial methods; now China, India, Canada, Australia, and New Zealand, which in earlier days bought goods in western markets, are all becoming the producers of the goods they require.

Such great changes as we have been describing could not possibly take place without having a great effect on

the lives of the people. To some people the change brought wealth, and there came a greater division between the rich and the poor than existed in earlier days. The conditions of life and work in the new factories, which



MODERN INDUSTRIALISM.

One of the engineering shops in Messrs. Vickers' River Don Works, Sheffield. The machines are making crank shafts for marine engines.

sprang up in the early days of the change, were very bad indeed; there was little or no ventilation or sanitation; no care for the well-being of the worker; long hours of work; and low wages. As Britain was the pioneer of this change her industrial conditions were the worst of

any European nation, for the nations whose changes came after hers were able to benefit very much from her experience and her mistakes.

One great alteration was that people were forced to live in towns in order to be near the factories in which they worked, and so large industrial towns have become common in many parts of the world. The town dwellers are in many ways different from the more slowly changing agricultural population, and this has had its effect on modern political life. New ideas of government are spread more rapidly among town dwellers and factory workers, and revolutionary changes usually begin in the large cities. The towns, too, attract people, and especially the young and enterprising, from the country areas; and even in some of the newer countries there is a tendency for the people to move into the towns to enjoy the greater comforts and pleasures that town life offers.

There were plenty of earnest workers in the nineteenth century whose efforts were directed to other thoughts than those of material progress in industry and commerce, and it would be very wrong to close this chapter without mentioning the work of one or two of them. For, once again, it is ideas which prove to have the greatest influence on the world. We may take an example from each of three European nations. In England in 1859 a scientist named Charles Darwin issued a book called *The Origin of Species*, which completely altered men's ideas of the creation and development of life. Darwin and other scientists who have

thought about the question of the origin of life have taught us that life develops by an evolution of higher forms from lower ones, and part of the contents of Chapter II of this book depends on this important theory of evolution. In France another great scientist, Pasteur, spent much of his life in examining the work of certain micro-organisms, or bacteria, as the causers of disease in plants and animals, and the best ways of preventing these diseases, with remarkably successful results. A German philosopher, Karl Marx, published in 1867 a book called *Das Kapital*, which is sometimes spoken of as the Socialist Bible. This book made a careful study of contemporary industrial conditions, and sought to show that the interests of the workers were opposed to those of the capitalists and members of the middle classes. Marx's work led to a great extension of the Socialist party in western Europe, though many Socialists do not accept the Marxian doctrines.

CHAPTER XXVI

NEW WORLDS

THE new lands which Columbus revealed to the people of Europe opened out to them a New World; and about two centuries later another voyager gave to Britain the chance of colonising still another continent in the South Pacific Ocean. It is a great mistake to think that these new worlds which were

now developed were won by the gun and sword. It is true that in some cases battles were fought and won, but the people who made these newly discovered regions great were the colonists who fought with axe and plough, and the brave explorers who moved on in front of them to discover fresh territories for them to open out. Nor was it chance that gave to the British and other European people, the task of developing these distant lands. It was that strong spirit of independence that made men and women ready to leave their homes and travel to unknown lands rather than submit to political or religious control with which they disagreed. People of this kind are in many ways the salt of their race; and there was no more fatal error on the part of Louis XIV when he drove the Huguenots from France than his refusal to let them enter the French colonies.

We have seen already that the follies of an English king and his advisers, helped by the follies of some of his colonial subjects across the Atlantic, led to the separation of a large portion of the North American colonies from Britain. The first great thing that had to be done, after the Treaty of Versailles had made the thirteen states independent, was to weld these states together into a nation. This was not an easy task, for the states had always been jealous of one another, and had not always been able to agree even when they were opposing the British. But at last it was done, mainly by the work of Hamilton and Washington, and Washington was unanimously called upon to be the first President of the

United States. At this time the states were agricultural, with trade in tobacco, wheat, rice, and timber; and trade with Britain was still a necessity though allegiance was broken.

The states grew slowly at first, but soon they became more united, and more conscious of their position as a great community; and in 1823 they showed that they were taking an interest in the affairs of the American continent. It was in that year that President Monroe made his important declaration on the question of the interference of any European power in the affairs of the American republics. More and more people emigrated to America, and new lands were brought under control. When railways and river steamboats began to come into use, the occupation of new territory and the increase of settlers in older territory were still more rapid. New States were added and new towns sprang up. In 1832 Chicago was a border outpost of wooden houses, in 1840 it was an important town. But progress was checked by a war between the Northern and Southern states, caused by the desire of the Southern states to secede from the Union because of the question of slavery, for slaves were still used on the Southern plantations. The North was victorious, largely through the courage and resolution of the President, Abraham Lincoln, who is one of the great figures of world history.

Peace came in 1865, and after a few restless years the nation settled down once more. By this time the country had begun to exploit its very rich natural re-

sources, and large areas in the east were developing into industrial regions. At the same time that the eastern states were becoming industrialised, pioneer settlers were moving to the Far West. The discovery of gold and silver attracted adventurous persons from all parts of the world, and all these developments added to the demand for manufactured goods. Railways followed the settlers, and before the end of the century an enormous expansion had taken place, and the United States had become one of the foremost nations of the world. The population increased twenty-seven-fold between 1790 and 1920.

South of the United States, from Mexico to Cape Horn, were a series of independent republics formed by separation from Spain and Portugal in the early years of the nineteenth century. These states were all rich in natural resources, but their people, a mixed population of European and native descent, were not of such steady type as the people of the United States, and the first years of their independence were marked by revolution and counter-revolution with much bloodshed. But before the end of the nineteenth century they had settled down to stable forms of government, and had formed a series of republics, having very close commercial associations with the people of the Old World and with one another. In 1895 Spain's remaining American dependencies revolted from her, and were helped in their fight for freedom by the government of the United States.

The north of America is occupied by the important

British colony of Canada. The French Canadians, who became a part of the British empire by the victory of Wolfe at Quebec, remained loyal to Britain during the War of Independence. The years from 1763 to 1774 were difficult years for both French Canadian colonists and British administrators. When the fight with the



Photo by Canadian Pacific Railway.

MODERN CANADA.

Ploughing by gasoline tractors. Notice the number of ploughs and the area to be tilled.

States was ended, the colony became a place of refuge for many thousands of settlers from over the border, loyalists who wanted to remain part of the British Empire, and so left the new United States. This placed a large British population alongside the existing French one, and this new British population continued to increase.

The mixture of peoples made the task of governing the colony more difficult, and unfortunately the home government neglected its duties in the matter so badly that rebellion broke out in 1837. Lord Durham was sent out to look into the question of colonial grievances; and his Report showed the causes of discontent, and advised greater colonial responsibility in matters of government as the solution of the difficulty. This Report is an all-important historical document, for it marks the beginning of a new era in the relations of Britain, not only with Canada, but with all her other daughter nations that were growing up in different parts of the world. The colonies were no longer to be looked upon as dependents, but as equal partners in a great World Commonwealth.

Since then Canada has continued to go forward. The separate provinces are united in a great federal Dominion, which makes Canada one of the most important nations of the American continent. Exploration of her north-west territory and the linking up of her western lands with the east by railways, have added to her settled lands and population; and the development of her rich natural resources has proceeded apace. She is to-day a vigorous, self-governed nation, moving forward yearly in economic development, with an enthusiastic and vigorous people. She is part of the great Commonwealth of British nations and has proved on many battlefields her willingness to share in the grave responsibilities of world empire.

Other great British nations, too, developed in the nineteenth century in the Southern Seas. Spanish and Dutch sailors reached Australia and New Zealand at



Photo by Canadian Pacific Railway.

IN WESTERN CANADA. VANCOUVER AND BURRARD INLET.

different times in the seventeenth century, it is true, but the first complete exploration of these regions was that of Captain Cook at the end of the eighteenth century when he occupied the territories on behalf of Britain. The loss of the American colonies made these new ter-

ritories of greater importance, and soon colonisation began. In the early stages of settlement sheep and cattle and vegetable products had to be introduced and acclimatised, and this was successfully accomplished. The interior, too, had still to be explored, and there are some

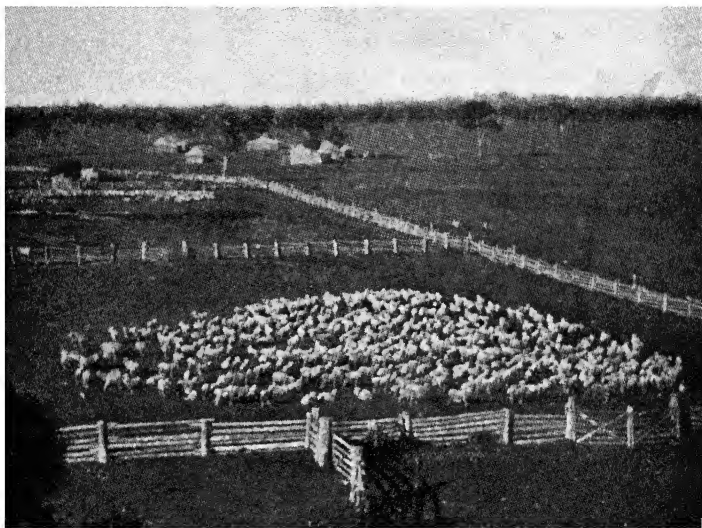


Photo by Commonwealth Immigration Office.

AUSTRALIAN SHEEP READY FOR SHEARING.

wonderful stories of the work of the early Australian pioneers. Gold discoveries caused a rush of people to the goldfields, but few gained riches: the rest remained behind to become agricultural settlers. So the colonies developed.

During the nineteenth century the different colonies

of the Australian continent received rights of self-government; and then in 1901 they joined together very much



Photo by Commonwealth Immigration Office.

A STREET SCENE IN AUSTRALIA.

Martin Place, Sydney, N.S.W. The scene is very strikingly European.

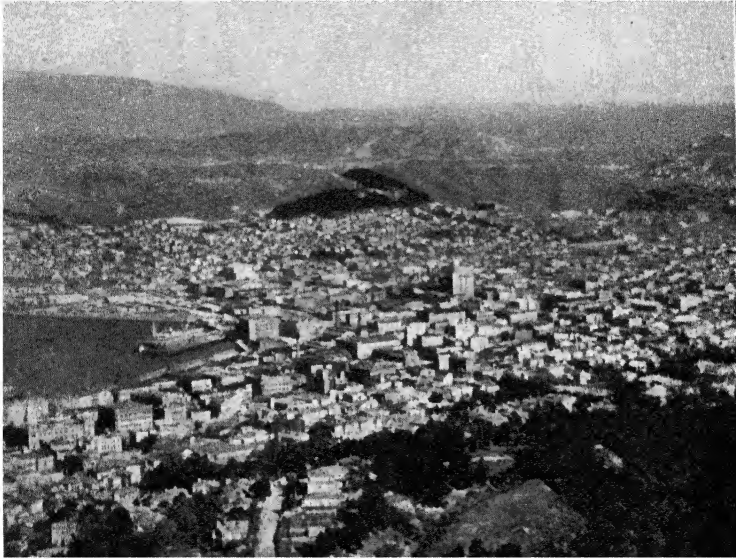
on the lines of Canada, into a great Australian Federation, which is another extremely important portion of

the British Commonwealth of Nations. The progress of Australia has been very rapid, without being sensational. Of all the British territories outside Britain it is the most purely British; and its people are a manly, hardy, vigorous race, with characteristics marking them out as a separate national stock, and with a great belief in the future of their continent. The characteristics of that stock were nobly demonstrated by the Anzac soldiers in the Great European War; and before that war Australians and New Zealanders had already fought with the Canadians for Britain on the battlefields of South Africa.

The history of New Zealand is distinct and separate from that of Australia; but the story of its development is very similar. Matters were made somewhat more difficult at first by the presence of a hardy native race, the Maories, and there was some fighting; but the difficulties were wisely overcome, and the Maories became subjects of the British Empire. The people of New Zealand have always been a very progressive community; and the country is often looked upon as a home of new experiments in self-government. In general climatic conditions it is the most like the mother country. The New Zealanders were unwilling to share in the Australian Federation. They wished to form a Dominion of their own, with control over the scattered possessions of the South Pacific Ocean, and this they have done. Like Australia's story, New Zealand's story is one of progress; and her people form one of the daughter nations that go

to make up the British Commonwealth, and share in the responsibilities of that Commonwealth.

When the Dutch East India Company developed their trade with the East Indies they took possession of the



New Zealand Government Publicity Photo.

IN NEW ZEALAND.

The town of Wellington as seen from the hills.

Cape of Good Hope, to use it as a calling place for their trading ships. Many Dutch settled there, and many French Huguenots joined them when Louis XIV forced them to leave France. The Dutch settlers, or Boers, troubled little about developing the colony, preferring to

live a simple agricultural life. When Britain was at war with Napoleon, the Cape was taken by the British, and at the peace remained in British hands by purchase from the Dutch. Carefully organised efforts were made by the Government to introduce British settlers: but the union of these with the Dutch proved very difficult. The Boers were discontented with British regulations about slavery, and this and other troubles caused many of them to leave the colony and push farther north across the Vaal and Orange rivers. Even then agreement between the two races was not easy, and discoveries of diamonds and gold and the influx of miners made matters worse. Serious troubles followed, and led to wars at the end of the century. The earlier wars were small affairs compared with a struggle that started in 1899. It was followed some years later by a Union of the self-governing states of South Africa to form still another self-governing community of European people under the British flag.

Ireland, too, is now another self-governing member of the Commonwealth, and the presence within the Empire of these communities of self-governing people, and of important states such as India which are also moving towards self-government, make the word Empire a wrong term to use. Such a combination as the British Empire, so called, is an association of free states; a new and great union of peoples, joined together by ties of common origin, or common interests, or common regard to form a Commonwealth. This Commonwealth is a new

feature of world history, and under wise guidance and capable government has almost infinite possibilities of influencing the world for good. The way in which its members shouldered the difficulties arising from the Great European War, and are now facing perhaps even greater difficulties associated with the results of that war, is one sign of the influence of such a Commonwealth. If this union is successful, it may even point the way to a still greater Commonwealth, in which all the nations of the world may peacefully co-operate.

CHAPTER XXVII

ASIA IN THE NINETEENTH CENTURY

THE kingdoms of Asia, with their ancient civilisations, did not share in the great changes that came over the western world with the Industrial Revolution. They had no desire for change; they were far away and apart from the stress and bustle of the modern world, and wished so to remain. They had little desire for the presence of Europeans among them; in some cases they absolutely forbade even the peaceful penetration of their country by Europeans. In 1815 little was known of the interior of the countries that form the peninsula of Further India. Malacca and the region of the Straits had been opened up by the Dutch, the French had entered Assam, and there were associations between France and Siam. In 1824 the British entered

Burma. Tibet remained an unapproachable area, a land of mystery, until towards the end of the nineteenth century. We have read of the British occupation of India; and in the north, the Russians had conquered in Siberia and had extended their territories to the shores of the Caspian Sea. By 1885 they had reached the borders of Afghanistan, which thus became a buffer state between British India and Russian Central Asia. But the continual development and extension of world markets, made the western nations desire very much to enter China and Japan for trading purposes, and so closer contact between East and West became inevitable.

The great Ming dynasty in China came to an end in 1644: and the country passed under the control of Manchu conquerors. By the end of the eighteenth century the Manchu dynasty began to weaken, and soon there was rebellion within the country, and piracy on the China Sea. British trade with China was in the hands of the East India Company till 1834, but then it became a national trade, and on several occasions the British Government interfered in Chinese affairs. All foreigners were treated by the Chinese rulers with contempt, and it was always difficult for foreign officials to obtain redress. Strained relations between Britain and China led to regrettable wars on two occasions: the result of these wars was that the Chinese were compelled to throw open some of their ports to foreign trade.

A rebellion, that seemed likely to lead to the break-up of the Chinese empire, was overcome in 1864, with the

help of General Gordon; but there was little recovery of authority, and in 1894-5 the Chinese were defeated by the Japanese in a war that broke out in connection with



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A MAIN STREET IN HONG KONG.

Notice the flags of different nations and the shop signs.

Korea. This war showed how weak the Chinese empire was, and soon the various European powers were demanding concessions in the shape of leases of territory

for industrial and commercial purposes: for China still possesses great untapped mineral and other resources. Rebellions again followed, and at last in 1912 China was proclaimed a Republic. Since then there have been many changes of government and much internal trouble, and the future government of this peaceful and industrious people is still uncertain.

Early in the seventeenth century the Japanese drove all foreign traders out of their country with the exception of the Dutch, who were permitted to remain on very humiliating terms, which gave them, however, a monopoly of the European trade with Japan. So stern was the edict that the Japanese were forbidden also to leave their country; and so for two hundred years Japan was out of touch with the world, and did not share in the great changes that were taking place in the rest of the world in those important years. At last in 1853 the United States government compelled the Japanese to grant them a commercial treaty, and other powers quickly followed suit. The foreigner was still looked upon with loathing and contempt; but ports were opened for his trade. But the power of the Shogun, the ruler of the country, began to decline; and the admission of the foreigner led to the break-up of the old feudal system, the abdication of the Shogun, and the restoration to power of the Mikado or Emperor.

Yet though the struggle had been fought for the expulsion of the foreigner, it proved impossible to get rid of him: and so it was decided not only to let him

stay, but also to learn from him. Japan could only save herself from destruction at the hands of foreign powers by learning from them, and becoming their equals or



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AT KÔBE IN JAPAN

A Japanese juggler and his audience.

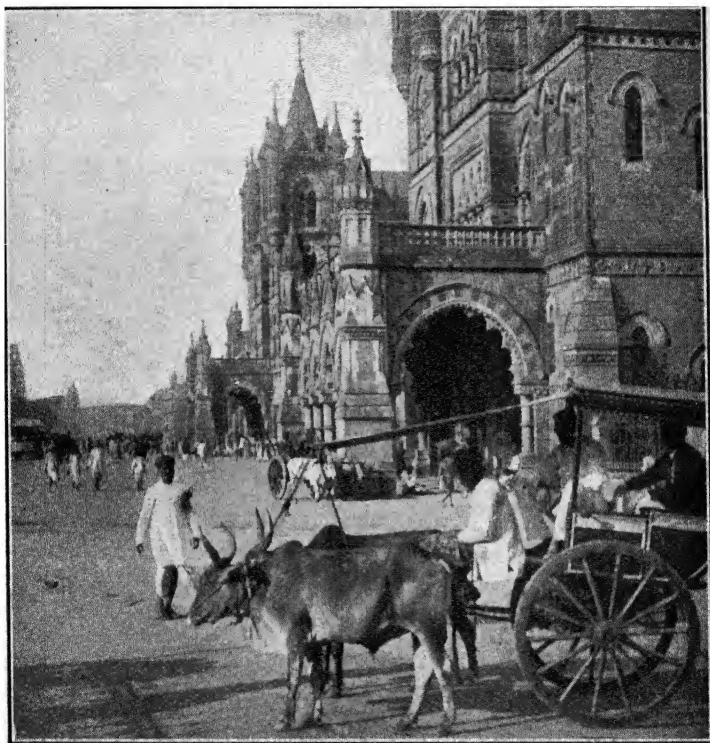
superiors in their own methods. So feudalism and all the old customs were abolished. Western ideas were adopted. Young Japanese journeyed to Europe and America, learned western methods and returned home to

teach them, and in a remarkably short time Japanese life, government, trade, and industry were remodelled on western lines. Victories over China and Russia showed that a new power had arisen in the world, and soon Japan became one of the leading world powers, the first Asiatic nation to reach that position in modern times.

We saw in Chapter XXII that the British East India Company gained large territorial possessions in India during the eighteenth century. So great, in fact, did their responsibilities become, that the British government was forced to interfere in the administration of the Company's territories. Every fresh addition of territory added to the difficulties and responsibilities of the Company. British control brought internal peace to the peninsula, and safety from invasion; and much was done by wise administrators for the benefit of the people under their control. But mistakes were bound to be made, and the introduction of western ideas and western habits among a conservative people, who had no desire for change, naturally led to very much distrust and discontent. This culminated in 1857 in the Mutiny of a portion of the Sepoy army.

After the Mutiny had been put down, the East India Company was brought to an end, and India became a portion of the British empire. Since then a succession of capable and hard-working Viceroys has preserved internal peace, and has striven zealously for the good government of the land in the interests of the people

themselves. The Indians are sharers in the government, and reforms are in progress to extend still farther their



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THE OLD AND THE NEW IN INDIA.

Victoria Railway Station, Bombay, and Zebu bullock carts.

rights of self-government. India is no longer isolated from the world, but shares in world thought and world movements. Indian soldiers played a distinguished part

in the Great War; Indian writers are producing another important Indian literature; and the influence of world movements is also visible in Indian political thought. All these things are likely to have a very great effect upon the future position of India, as one of the most important nations in the British Commonwealth.

CHAPTER XXVIII

THE WORLD SINCE 1871

YOU will remember that one of the results of the French Revolution was that it made the people of the European states very conscious of their nationality; and very proud of it too. Some of the preceding chapters have shown us that this national spirit was not likely always to produce good results. In the nineteenth century people that had been prevented for many years from becoming nations now succeeded in their efforts; nations that were under the control of other Powers broke their bonds and became free. Italy, Germany, Greece, these are examples. A new idea came into life in European affairs, the principle of self-determination; the principle that a nation had a right to be free to live its own life, and to follow out its own destiny. This was very much to the good, but towards the end of the century an evil side began to show also. Nationality began to lead some nations to exaggerate their own importance. They began to think that they were superior

nations, whose function it was to impress their culture upon the less fortunate nations of the world. Of course it was by no means the first time that this had happened in the course of the world's history: it is possible to pick out many examples of it in the preceding pages.

But in the years succeeding 1871 Germany became a nation of this kind. Her victories over Austria and France made her the greatest power on the Continent; and as they had been very cheaply and easily gained, thanks, no doubt, in part to the weakness of her opponents, she began to have an exaggerated idea of her importance. This idea was strengthened by her great successes in industry and commerce. Bismarck and his associates worked very hard for the progress of their nation along these lines. Scientific methods were called in to help, and Germany made rapid advances; and these, together with her manner of dealing with other nations, caused a great deal of uneasiness. Her military successes gave her a great belief in her army, and her army was made very important and was carefully trained. In the days of the Revolution the French had adopted a system of conscription, by which all the men in a nation could be called upon for military training and service; and this system had been adopted by most of the European nations. Great amounts of money were spent in producing armaments of all kinds for military and naval use: scientists and inventors turned their attention to the invention and perfection of weapons of destruc-

tion. The invention of the aeroplane, for example, added another to the powerful engines of war.

By the year 1871 the rapid improvements in methods of communication had made almost all trading and exchange world trade. Western nations were seeking the raw materials they required for their industries from the ends of the earth, and were sending their manufactured goods far and wide in return. Now some of them had colonies which were proving very important in this connection; but newly-formed nations, and especially Germany, had not. All this need for materials and markets led to great competition, and with the competition there was also a great deal of friction among the European powers. Europe became a continent on the verge of war; an armed camp where it was none too easy a task to keep the peace. The nations formed alliances for attack and defence: Germany, Austria, and Italy were finally united in a Triple Alliance; Britain and Japan were allies in matters belonging to the Pacific coasts; Russia and France formed another alliance, and finally Britain became closely associated with them.

For unfortunately there were only too many places in the world where clashing interests made war possible. The nations of the Balkans were restless, and Russia, Turkey, and Austria were concerned in Balkan events; various nations were seeking more or less exclusive trading concessions in China, to the great concern of Japan and certain European powers; the making of the Suez Canal in 1869 made Britain specially concerned

in the Balkans and in Egypt; Spain was troubled about Morocco. After the resignation of Bismarck, 1890, the Kaiser Wilhelm II took control of German foreign policy and adopted methods and made speeches which were likely to cause breaches of the peace. Troubles in Russia were the Kaiser's opportunities, and in 1904-5 Russia was totally beaten in a war with Japan, and the defeats she suffered and the corruption of her government which the war disclosed, brought her people to the verge of revolution. But for a long time, however, serious trouble was avoided.

At the beginning of the nineteenth century the interior of Africa had been practically an unknown land to Europeans, but owing to the work of a number of brave explorers large regions with great natural resources had been opened out, and the great industrial powers began to scramble for shares in these



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DROPPING THE PILOT.

Punch's representation of the dismissal of Bismarck by the Kaiser Wilhelm II. The cartoon was the work of Sir John Tenniel.

regions. France, for instance, had laid the foundations of a fresh colonial empire in Algeria. Italy was concerned in the southern shores of the Mediterranean. Various agreements were made between the powers, which marked out the boundaries of their respective possessions and areas of trade in Africa. By the end of the century the partition of Africa was completed, and all the great powers were sharers in African territory.

Wars were not entirely averted in this period of strain, but the Concert of the Powers succeeded in limiting the areas involved in the wars, and in preventing any war from becoming a world conflict. Peace conferences, too, were held to see if anything could be done to bring war to an end; but without any very great success. The opening years of the twentieth century were years of increasing strain and at last the war clouds burst, and the world was plunged into deadly strife. In August, 1914, commenced the greatest and most terrible war in the history of the world. The conflict lasted until November, 1918, and before it closed most of the greater nations of the world were sharers in the struggle. The main battlefields were in Europe, but the combatants on the European battlefields came from all the continents of the earth; and there were contests also in all the continents and on all the oceans of the world. Before it closed Russia had undergone a great revolution, and had retired from the struggle. One of the most glorious features of the struggle was the way in which all parts of the British Commonwealth rallied to their mother

country, and assisted in the struggle for the preservation of freedom in Europe. In the end Germany and her allies were totally defeated; but this success was not obtained until there had been an overwhelming loss of the best manhood of the nations engaged in the war, as well as enormous losses of money and materials.

The problems of peace were difficult ones; the problems of reconstructing the world after war on so vast a scale were more difficult still. Efforts were made by the peace framers to limit the possibilities of war in the future. The most important of these by far was the establishment of a League of Nations "to promote international co-operation, and to achieve international peace and security by the acceptance of obligations not to resort to war, by the prescription of open, just, and honourable relations between nations, by the firm establishment of the understanding of international law as the actual rule of conduct among governments, and by the maintenance of justice and a scrupulous respect for all treaty obligations in the dealings of organised governments with one another." These are the actual words of the framers of this new covenant of the nations. Its success as a league of peace must depend upon the spirit in which they are converted into deeds.

Certain it is that the old methods are no longer possible. Peace cannot be kept by means of Balance of Power, or Triple Alliance, or Triple Entente, or by a Concert of the Powers. It can come only from some great international authority. The age of nationalism

has passed away; and the age of internationalism has dawned. The nations of the world must be ready to accept this fact. No nation in future can live for itself or unto itself. The changes of the nineteenth century have brought the peoples of the world more closely together, and have made them more dependent on one another, and succeeding changes are likely to make this dependence greater still. We are all members one of another.

INDEX OF PERSONS

Abraham, 2, 79, 98
 Achilles, 32
 Æschylus, 43
 Agamemnon, 32
 Akbar, 157
 Albertus Magnus, 138
 Alemanni, 91
 Alexander the Great, 39 ff., 72, 76, 139, 227
 Alfred the Great, 2, 106
 Angelico, Fra, 175
 Angelo, Michel, 175
 Anzacs, 254
 Arabs, 6, 97 ff.
 Aristophanes, 43
 Aristotle, 44, 105, 137
 Aryans, 7, 68, 149
 Asoka, 73, 158
 Assurbampal, 28
 Assyrians, 6, 25, 28 ff., 35, 79, 97
 Athenians, 33 ff.
 Attila, 86, 110
 Augustus, Emp., 58, 80, 95
 Aurangzeb, 159
 Australoid people, 7
 Aztecs, 190

 Babar, 157, 206
 Bacon, Roger, 139
 Baduila, 88
 Barbarossa, 116, 126, 137
 Belisarius, 87
 Bismarck, 236, 267
 Boers, 255
 Boileau, 203
 Brahmans, 69
 Brunelleschi, 175
 Buckingham, D. of, 197
 Buddha, 70 ff.
 Buddhists, 71 ff., 153
 Burmese, 7

 Cabot, 174
 Caius Gracchus, 55
 Calvin, John, 185, 194
 Cambyzes, 75
 Canning, 234
 Capet, Hugh, 164, 195
 Carthaginians, 46, 52 ff.
 Cartier, Jacques, 174
 Castlereagh, Ld., 232
 Caucasian people, 6
 Cavemen, 10 ff.
 Cavendish, George, 174
 Cavour, 236
 Chaldeans, 28 ff.
 Chandragupta, 73
 Charlemagne, 94 ff., 105 ff., 136, 139
 Charles Martel, 103 ff.

Charles I, England, 197
 — II, England, 200
 — V, Spain, 193, 198
 — IX, Sweden, 211
 — XII, Sweden, 213
 Chaucer, 171
 Cheops, 22
 Chinese, 7, 76 ff., 258
 Cicero, 62, 171, 177
 Claudius, Emp., 59
 Clive, Lord, 208
 Clovis, 90
 Colbert, 200
 Colet, John, 178
 Columbus, 11, 174, 245
 Condé, 200
 Confucius, 76 ff.
 Constance of Sicily, 117
 Constantine the Great, 59, 82, 84
 Cook, Capt., 210, 251
 Copernicus, 179
 Corneille, 203
 Cortez, 190
 Cyrus, 75, 79

 da Gama, Vasco, 174
 Danes, 106
 Dante, 140, 171, 175
 Darius, 35, 75
 Darwin, Chas., 244
 David, 25, 79
 da Vinci, L., 168, 175
 Demosthenes, 39
 Diaz, B., 174
 Donatello, 175
 Drake, 174
 Duplex, 208
 Durham, Ld., 250

 Edward the Confessor, 107
 Egyptians, 21 ff., 70
 Elizabeth, 2, 187, 193
 Ephthalites, 73
 Erasmus, 178
 Etruscans, 64
 Euripides, 43

 Fabius, 54
 Ferdinand of Aragon, 170, 189, 193
 — of Austria, 194
 Finns, 7
 Fleury, 208
 Francis I, France, 195
 Francis Joseph, Emp., 235
 Franks, 90 ff., 105 ff.
 Frederick I, Emp., *see* Bar-
 barossa
 — II, Emp., 119, 126, 166
 — the Great, 214

 Gaiseric, 86

Galileo, 180
 Garibaldi, 236
 Gauls, 51
 Gautama Buddha, 70 ff.
 Genseric, 86, 110
 Giotto, 168, 175
 Gordon, Gen., 259
 Goths, 83 ff., 80
 Greeks, 30 ff., 64, 79, 150, 233
 Gregory I, Pope, 93
 — VII, Pope, 113 ff.
 Gustavus Adolphus, 199, 211

 Hamilton, Alex., 220, 246
 Hammurabi, 27
 Hannibal, 53 ff.
 Hellenes, 31 ff.
 Henry the Fowler, 108
 — the Lion, 117
 — II, England, 195
 — VII, England, 174
 — IV, Emp., 114
 — IV, France, 195
 Herodotus, 42
 Hildebrand, 113
 Hindus, 7, 68 ff.
 Hiram of Tyre, 46
 Horace, 62
 Huguenots, 185, 196 ff., 246, 55
 Hungarians, 105
 Huns, 85, 150
 Huss, John, 183

 Innocent III, Pope, 119
 Isabella of Castile, 170, 189, 193
 Ivan the Great, 155, 211

 Jacob, 2
 Janissaries, 160
 Japanese, 152, 259
 Jeanne d'Arc, 166
 Jefferson, Thos., 219
 Jengis Khan, 151, 156
 Jesus Christ, 11, 58, 68, 80, 100, 125
 Jews, 6, 25, 79, 82, 98, 149
 Jina, 70
 Joseph, 79
 Julius Cæsar, 58, 62, 83
 Justinian, Emp., 65, 87 ff.

 Kepler, 180
 Khufu, 22
 Kublai Khan, 152 ff.

 Labourdonnais, 208
 La Fontaine, 203
 Lapps, 7
 Leo I, Pope, 93
 — III, Pope, 95

Leonidas, 35
 Lincoln, Pres., 247
 Liutprand, 93
 Livy, 62
 Lombards, 90 ff.
 Louis VII, France, 137
 — IX, France, 126, 103
 — XI, France, 166, 195
 — XIII, France, 197
 — XIV, France, 197 ff., 215,
 223, 246, 255
 — XV, France, 215
 — XVI, France, 220
 Louis Napoleon, 236
 Loyola, 186
 Luther, 183 ff.
 Magellan, 174
 Magyars, 7, 108
 Mahavira, 70
 Maachus, 7, 238
 Maories, 234
 Marco Polo, 153 ff.
 Marius, 57, 83
 Marlborough, D. of, 200
 Marx, Karl, 245
 Matilda of Tuscany, 114
 Mazarini, Card., 197
 Mazzini, 236
 Medes, 28
 Medici family, 176
 Metternich, 231
 Michelangelo, 175
 Milton, John, 180
 Minoans, 32 ff., 47
 Minos, 32
 Molière, 203
 Mongolians, 7, 73, 150 ff., 206,
 211
 Monroe, Pres., 234, 247
 Montaigne, 180
 Moors, 103 ff.
 More, Sir T., 178
 Muhammad, 11, 76, 83, 97 ff.
 — II, 160
 Muhammadans, 73, 97 ff., 123,
 206
 Mumtaz, Mahal, 159
 Napoleon, 167, 222 ff., 229 ff.,
 236, 256
 Narses, 88, 92
 Nebuchadnezzar, 28, 4
 Negroes, 7
 Nelson, Lord, 226
 Nero, Emp., 59
 Northmen (Normans), 106, 120,
 160

Octavian, 58
 Odoacer, 87
 Ostrogoths, 83 ff.
 Otto the Great, 108
 Paine, Thos., 219
 Parsees, 74
 Parthians, 76
 Pascal, 203
 Pasteur, L., 245
 Pelasgians, 31
 Pericles, 37
 Persians, 7, 35, 75 ff., 79, 83
 Peter the Great, 211 ff.
 — the Hermit, 125
 Petrarch, 171
 Pharaoh, 22 ff., 79
 Philip of Macedon, 38
 Philip II, France, 126, 195
 — II, Spain, 187, 193
 Phœnicians, 6, 45 ff., 97
 Pippin, 94
 Pizarro, 190
 Plato, 44
 Polo, Marco, 153
 Pompey the Great, 57
 Porus, 72
 Publius Scipio, 55
 Pyrrhus, 51
 Rabelais, 180
 Racine, 203
 Raphael, 175
 Rembrandt, 180
 Richard Cœur de Lion, 126
 Richelieu, Card., 197 ff., 216,
 223
 Robespierre, 222
 Roland, 95
 Romans, 48 ff., 73, 79, 82, 86 ff.
 Rousseau, J. J., 217, 222, 230
 Rubens, 180
 Rudolf of Habsburg, 166
 Rurik, 210
 St. Benedict, 132
 St. Bernard, 116, 132
 St. Dominic, 133
 St. Francis, 133 ff.
 St. Martin, 103
 St. Paul, 82
 St. Peter, 109
 St. Thomas Aquinas, 138
 Saladin, 126
 Saracens, 105, 126, 160
 Sardanapalus, 28
 Sargon, 27
 Saul, 79

Schoolmen, 137 ff.
 Scythians, 76
 Semites, 6, 45, 67, 149
 Semacherib, 28
 Shahjahan, 159
 Shakespear, 180
 Shames, 7
 Sigismund, Emp., 183
 Slavs, 108
 Sobieski, John, 212
 Socrates, 44
 Solomon, 25, 46, 79
 Soliman, 212
 Sophocles, 43
 Spartans, 33 ff.
 Sulla, 57
 Sully, 195
 Tacitus, 62
 Tamerlane, 156
 Tarik, 102
 Thebans, 38
 Themistocles, 36
 Theseus, 32
 Thucydides, 42
 Tiberius Gracchus, 55
 Timur, 156
 Totila, 88
 Turenne, 200
 Turks, 7, 125, 159, 233
 Ulfilas, 85
 Urban IV, Pope, 119
 Vandals, 83 ff.
 Vauban, 200
 Victor Emmanuel, 236.
 Vikings, 162
 Virgil, 62, 171, 177
 Visigoths, 83 ff.
 Voltaire, 217
 Walpole, Sir R., 208
 Washington, 220, 246
 Wellington, D. of, 226
 White Huns, 73
 Wilhelm II, Kaiser, 267
 William I, England, 164
 — III, England, 200
 Wolfe, Gen., 249
 Wyclif, J., 183
 Xerxes, 35
 Zarathustra, 74
 Zeno, 44
 Zoroaster, 74

